

The Outlook

Vol. 66

December 29, 1900

No. 18

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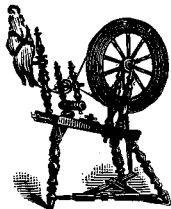
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The Hay-Pauncefote Treaty

The Hay-Pauncefote Treaty has passed the Senate by the necessary two-thirds majority—the exact figures of the vote were 55 to 18. The treaty provides that the canal shall be open in time of war as in time of peace to the vessels of all nations without discrimination, that the canal shall never be blockaded, nor shall any fortifications be erected commanding the canal or the adjacent waters, the object of the treaty being in these respects “to preserve and maintain the general principle of neutrality established in Article 8 of the Clayton-Bulwer Treaty.” The three amendments adopted by the Senate do not appear to us seriously to modify these fundamental principles, nor to give to Great Britain any reasonable ground for rejecting the amended treaty. The first amendment provides that the Clayton-Bulwer Treaty is superseded by the Hay-Pauncefote Treaty. As the object of both treaties is the same, the construction of an inter-oceanic waterway open to the use of all nations, there is no reason why the later treaty should not supersede the former if both nations are agreed upon its provisions as amended. It is true that the Clayton-Bulwer Treaty provides that neither Great Britain nor the United States shall ever take possession of any part of Central America, or establish any colonies there; but since we, by superseding the Clayton-Bulwer Treaty, withdraw the hindrance it furnished to Great Britain’s acquiring colonies in Central America, she can hardly refuse to abandon any objections she might entertain to our acquiring colonies there; and it seems to us clear that, whatever may have been wise in the past, in the present and in the future the United States and the Central American States should be left free to enter into any arrangements they may desire, without asking the con-

sent of any European Power. The second amendment, known as the Davis amendment, provides that the previous stipulations in the treaty shall not prevent the United States from taking such measures as it “may find it necessary to take for securing by its own forces the defense of the United States and the maintenance of public order.” As this qualification precedes the statement that no fortification shall be erected commanding the canal or the waters adjacent, it does not qualify that agreement, but leaves the canal still neutralized. The third amendment simply leaves out the clause providing that the treaty shall be brought to the notice of the other Powers, with an invitation to them to adhere to it. This omission is due to the fundamental American principle not to enter into entangling alliances with European Powers. We hope that Great Britain will accept the treaty as modified, and thus at once one cause of entanglement between the two nations and one obstacle to the speedy beginning of an interoceanic canal may be forever taken away.



The Supreme Court Cases The cases argued before the Supreme Court of the United States last week, and one or more others to follow next month, involve a question which appears to us to equal, if it does not transcend, in importance any which has ever been submitted to that tribunal. The question is nothing less than this: Is the United States a Nation, with all the powers and prerogatives of nationality, including the right to acquire and govern territory, or is it a confederacy of States with limited powers defined by a Constitution which is in the nature of articles of copartnership? This is a question on which differences of opinion have been entertained within the

Nation by eminent statesmen from the very organization of the Union. The trend of history and of public opinion, emphasized and reinforced by the arbitrament of war, has been toward the former view. If the Supreme Court holds this view, Porto Rico, Hawaii, and the Philippines are subject to the control of Congress, exactly as colonies of Great Britain, acquired by war or by purchase, are subject to the control of Parliament. Congress would, indeed, be unable to do any of those things which by the express terms of the Constitution are forbidden to it, as to establish slavery. It would also be unable, exactly as the British Parliament is unable, to do any of those things which are contrary to the unwritten constitution of the United States—that is, to the essential spirit of its institutions. It thus could not—to use Attorney-General Griggs's language, “make and enforce a law to take without cause property of one person and vest it in another; nor by legislative act decree or enforce the death of a person where no offense had been proven or alleged.” But it would have all those powers respecting acquired territory which are inherent in a sovereign State and not inconsistent with the nature, spirit, and essential traditions of the United States. If, on the contrary, the Supreme Court holds the second of the two views indicated above, the Nation has no power to acquire territory, either by war or by purchase, except as the acquired territory becomes a part of the United States, as a State or active partner of the firm, or else as a Territory or silent partner of the firm. In other words, acquisition of property would be possible only by the enlargement, actual or prospective, of the copartnership, and the territory thus brought into copartnership would have all the rights and privileges conferred by the articles of partnership on the other partners. Thus, on the second theory, the Philippines are already a part of the United States; it is not within the power of Congress to prevent the migration of Filipinos to the United States, or to levy any tariff on goods imported from the Philippines to the United States, or on goods imported by Spain through the Philippines, since we have by treaty agreed that Spain shall have our trade privileges with the Philippines,

or on goods imported by other countries through the Philippines, since by many treaties we have agreed to give other countries the same trade privileges which we give to Spain. These inconveniences which might arise from the second view do not prove it inaccurate; they are here stated only as indicating how far-reaching the consequences of these cases must be. The decision of the Supreme Court on this subject will be final. Neither Congress, the President, nor the people in a general election can alter that decision. It can be changed by a revolution, as the Dred Scott decision was in fact reversed by the Civil War, or by a gradual change in the constitution of the Court and so a future reversal of its decision, as was the case in the legal-tender decisions, or by a reargument of the particular case and a change of mind on the part of the Bench, or some member of the Bench, sufficient to change the majority of the Court, as with the income-tax case; but in no other way can the decision arrived at by the Supreme Court on this fundamental question be departed from.



The Attorney-General's Brief

A year ago, in its issue for the 16th of December, 1899, The Outlook expressed its conviction that the former of these two opinions affords the true interpretation of the Constitution. We then said: “Our Constitution makes of the United States a Nation; it has all the responsibilities and prerogatives of a Nation. This necessarily includes the exercise of sovereignty over any other community for whose just government and general welfare the course of public events makes it responsible.” We do not mean to anticipate the decision of the Supreme Court in affirming that the trend of opinion in the country since that utterance has been in that direction. Even those who are inclined to hold an opposite view—such journals as the Springfield “Republican” and the New York “Evening Post,” and such statesmen as ex-President Harrison—indicate at least a doubt as to whether the judgment of the Supreme Court or the sentiment of the people will sustain their contention, and insist upon what is undoubtedly true, that, even if we have the Constitutional right to exercise sovereignty

over colonial possessions, it may not be expedient for us to do so. The position of *The Outlook*, reaffirming and interpreting that of the Secretary of War in his annual report, is that now fully presented as the view of the Administration by Attorney-General Griggs in his brief for the United States. It is an admirable and comprehensive survey, legal and historical, of the question in its various aspects. Mr. Griggs contends that the power to accept the cession of foreign territory upon such terms and limitations as may best subserve the interests of the United States is "one of the leading and necessary sovereign powers of an independent Nation, and nothing in the Federal Constitution or in the fundamental principles that underlie our Republic denies to the Nation the right of a full exercise of this usual and sovereign right." It is impossible within our limits to give an abstract even of the legal and historical argument by which Attorney-General Griggs defines this proposition. His citations include a large variety of decisions from the Supreme Court and from eminent statesmen, one of the most interesting of these being quotations from Thomas Jefferson, showing that he never doubted the Constitutional power of the United States to acquire Louisiana by purchase, but only its power subsequently to annex Louisiana as a State—that is, to admit her into the partnership of the other States without amendment of the Constitution. Mr. Jefferson's exact words were as follows: "There is no Constitutional difficulty as to the acquisition of territory; and whether, when acquired, it may be taken into the Union by the Constitution as it now stands, will become a question of expediency. I think it will be safer not to permit the enlargement of the Union but by amendment of the Constitution." Our object in these two paragraphs is not to anticipate the decision of the Supreme Court, but to put in clear form, for the understanding of the lay reader, the question presented before that Court and the probable results of its decision.



The Official Vote The official returns received during the first month after the election—these returns cover nearly all the Northern States—

indicated that President McKinley's plurality would amount to about seven hundred thousand, as was at first estimated in the press despatches. The official returns received during the present month show that in some of the unreported States in the South Mr. Bryan's plurality fell far short of the original estimates. In Texas alone his loss was over sixty thousand, as compared with the first report—his vote this year falling a hundred thousand short of that which he received on both the Bryan and Sewall and Bryan and Watson tickets in 1896, and twenty thousand short of that which he then received on the Bryan and Sewall ticket alone. The Republican vote also declined in Texas and in most of the Southern States, but the aggregate of Republican losses in the South was necessarily small. With the full official returns from all States, President McKinley's plurality rises to 860,000 votes, and his majority over all other candidates rises to 475,000 votes in a total vote of about fourteen millions. The aggregate vote for all parties as compared with 1896 and 1892 stands as follows:

	1900.	1896.	1892.
Republican.....	7,217,000	7,111,000	5,176,000
Gold Democrat.....		134,000	
Dem. and Fusion Populist.....	6,357,000	6,479,000	5,582,000
Anti-Fusion Populist.....	50,000	130,000	1,041,000
Prohibition.....	207,000	145,000	270,000
Socialist-Labor.....	33,000	36,000	21,000
Social Democratic.....	94,000		



The Reapportionment Bill

Ever since Congress re-assembled, the House has been holding its decennial struggle over the Reapportionment Bill. When the first census was taken, in 1790, the basis of representation was fixed at one Representative for every 30,000 people, which gave a lower house with 105 members. With each subsequent census the basis of representation has been increased, until ten years ago it was fixed at one Representative to every 174,000 people, which gave a House of Representatives with 356 members. This year, as many times before, there was an effort to prevent a further increase in the size of the House, by greatly increasing the number of people to whom one Representative should be allotted; but this year, as nearly always in the past, the attempt seems to have failed. In order to keep the House its present size, the

basis of representation would have to be made one member to every 209,000 people; and if this basis were adopted, Maine, Ohio, Indiana, Nebraska, Kentucky, Virginia, and South Carolina would each lose one Congressman, the gain going to New York, New Jersey, Illinois, Minnesota, West Virginia, Louisiana, and Texas (Texas gaining two). The Congressmen from the States suffering the loss were naturally most unwilling to submit to a plan by which their States must be redistricted and some of their number left at home. Along with this personal pressure on the side of an increase in the membership of the House, there was the effective argument that already the basis of representation was larger in the United States than in any other democratic country, and that with each increase the representative is less and less in touch with the mass of his constituents. England, it is pointed out, has a House of Commons numbering 670, and France a Chamber of Deputies numbering 584, though the two countries together have hardly more people than the United States; while Switzerland, the most democratic country in Europe, has practically a representative for every locality, so that nearly the whole people is personally in touch with some member of the national legislature. Against these considerations the danger of an unwieldy deliberative body did not avail, and the next House will probably contain a score more members than the present. The feature which is morally the most interesting of the whole discussion, however, has been the practical omission of any consideration of the requirement of the Constitution that whenever citizens are disfranchised by any State, except for crime, the representation of such State in Congress shall be proportionately reduced.



Beer and Wine The Army Bill, as it will be brought before the Senate after the holidays, contains a change in the canteen provision, which we lately quoted in full as it stands in the House bill. By this change the prohibition is limited to "the sale of or dealing in wine or any distilled spirits by any person in any post exchange or canteen." That is, if the Senate passes the bill in this form, and the House agrees in the change, it

will be permissible to sell beer, but not wine or spirits. We have already presented the view entertained by most of the army officers, that a canteen where strong drink is not allowed for sale is a benefit and not an injury to the cause of moderation and temperance. Archbishop Ireland (himself a total abstainer), in a recent interview, based on his personal observation at Fort Snelling near his home in St. Paul, said that he was sure from all he had seen and heard among the soldiers that the canteen is a powerful factor in the protection of the soldiers from outside temptations of all kinds, and he did not accept the theory that the canteen brings temptations to the troops that otherwise would not come to them. It is probable that the sale of light wines is excluded in the Senate version of the canteen law because it is possible and easy under such a provision to sell spirits under the guise of wine, or to sell really heavy wines under the name of light wines. On the other hand, there are those who think the sale of light wines less injurious and unwholesome than the sale of beer. In this connection we may note the remarkable agitation which is now in progress in Great Britain on the question of beer-drinking. This has grown out of the epidemic of beer-poisoning which has occurred in the neighborhood of Manchester. There have been not a few deaths and many hundreds of cases of illness in that neighborhood from improperly made beer, in which a chemical sugar containing a very small amount of arsenic was employed. As a result the brewers have poured hundreds of thousands of dollars' worth of beer into the gutters; and not only in the Manchester district, but all over England, the consumption of beer has very greatly decreased. Another result has been an agitation for laws to compel the manufacture of pure beer—beer containing only malt and hops. But English papers say that some brewers declare that they have tried the experiment of putting pure beer on sale, and that the public-houses refuse to use it, the ordinary beer-drinker not finding it to his taste. In reply to this, it may be pointed out that the German laws, and especially those of Munich, very closely control the manufacture of beer, and that Munich beer is recognized as the best in the world. It

is not impossible that the trouble with the English pure beer, which did not meet approval, was that it had not been stored in reserve long enough, but had been sold when it was still green. However this may be, it is not improbable that the agitation in Great Britain may lead to a larger use of light wines, and a smaller use of the artificially and chemically constructed beer.



Mr. Gage on Financial Needs

In a speech last week before the bankers at New York City, Secretary Gage of the Treasury called attention to the increasing intimacy between the affairs of the United States Treasury and those of general business. Such an intimacy did not exist at the close of the war. Under the financial exigencies of the war, said Mr. Gage, we learned to take up people's goods by giving them an indefinite promise to pay, endowing that promise with the power to discharge the obligations of private contract. Having discovered the greenback to be a powerful help in time of war, the Secretary showed that many were led to believe in it as a blessed agency in time of peace. The present situation is reflected in the facts that we have (in circulation among the people and as a reserve fund in the banks) \$346,000,000 of Government notes—an enormous public debt payable on demand. We also have substantially six hundred million dollars' worth of silver or paper representatives of silver, the parity of which with gold value the Government is bound to maintain. The ultimate measure of this obligation is the difference between the commercial value of the money metal and the face value at which it circulates, a difference not far from three hundred millions. As to bank-note currency, contended Mr. Gage, we have a system the volume of which is but faintly related to the needs of the community which a properly constructed bank currency would economically serve, but which is now controlled as to volume only by the price of interest-bearing United States bonds. The trouble is that "the Treasury absorbs the circulating medium when active business most requires its use, only again to disburse it when falling revenues, the effect of industrial dullness, bring about an excess in expenditures." His

cure for this evil, namely, the issuance of currency against bank assets instead of as at present against Government bonds, has been already explained to our readers. Mr. Gage declared that the system in vogue abroad of a few large banks with a multiplicity of branches would probably be impracticable for this country because we are too afraid of centralized power and authority, but in any event such a system would antagonize the spirit of our institutions. Our political system is representative, said he, beginning in small units: the townships, associated by representation, constitute the county, the counties in like manner the States, and from the States the General Government, an indissoluble federation. Secretary Gage then made a recommendation which should excite general interest—namely, the establishment on these lines of a banking system: the individual bank an independent unit; these then associated in the district clearing-house where "the surplus strength of the strong might support the exposed position of the momentarily weak;" finally, an association of these clearing-houses, constituting a National clearing-house. In this way, he claims, we might secure in the field of banking what we enjoy in our National life—both individual freedom and associated strength.



Roger Wolcott In dignity and efficiency as a public officer Massachusetts has had few, if any, in her long list of memorable Governors who surpass Roger Wolcott. He was by descent and tradition a typical New England man; one of his ancestors was prominent in the famous expedition against Louisburg in 1745, another was one of the signers of the Declaration of Independence, another took an active part in the famous "Boston Tea Party"—two of those just referred to were Governors of Connecticut—while still others were honorable actors in prominent New England and Revolutionary events. Mr. Wolcott rose to the position of Governor through a series of services in minor offices, such as membership in the Boston Common Council, membership in the Legislature, Lieutenant-Governorship, acting Governorship (after the death of Governor Greenhalge), and was first elected Governor in 1896; he was twice

re-elected. Although a Republican and a party man in the best sense of the word, Governor Wolcott's fair-mindedness, absolute devotion to the interests of the Commonwealth as a trust, and invariable courtesy won him the respect of men of all parties and of all classes. It has been well said of him that his standard of life was high, and that in every relation he was true, manly, and upright. His death follows an illness of only two weeks, and breaks in its fifty-fourth year a life which appeared to have the promise of much further usefulness.



China By far the most important event in China last week was the signing of the preliminary note to be presented to the Chinese Plenipotentiaries, Li-Hung-Chang and Prince Ching. The Powers probably realize that the present is the most favorable compromise to be reached, unless negotiations are to be drawn out to a perilous length. Negotiations must be closed so that a Chinese government may be reinstated in the provinces of Shantung and Chili; thus, it is hoped, avoiding a further increase of the unrest in those provinces, owing to the absence of any form of native government. The British condition that the occupation of the provinces is to continue until China has complied with the terms of the agreement will hardly affect the status of the United States Government. We have already informed the other Powers that American forces will not be employed in China for the purpose of occupation. In future we shall maintain a Legation guard only. As to the retention of the word "irrevocable" in the note, The Outlook hopes that the objection of our Government to the use of that word may have prevailed with the Powers rather than that our Minister has been authorized to sign the note as first drafted. It is evident that the use of such a word in connection with detailed demands may lead to war, in case there is failure to execute any one of the demands, as, of course, the signatory Powers would have committed themselves to enforce the whole list. It is impolitic to enter upon negotiations with China supporting peremptory demands from which we cannot recede. At all events, the signing of any agreement relative to China

will bring with it one satisfaction—the checking of the Chinese Government in a trick which it has in common with the Turkish Government—that of playing one foreign Power against another. That the Government of China, however, has been forced to be less inimical to foreigners may be seen from the fact that last week an imperial edict authorized the opening of the large city of Wuchang, opposite Hankau on the Yangtse River, to foreign trade. Wuchang is already the center of important commerce and is the site of the terminus of the proposed railway from Canton to the Yangtse River, a concession granted to an American syndicate. A particularly cheering sign of civilization is the decision of the French Government to return to China the loot taken from that country by French soldiers. We hope that the German Emperor will not allow himself to be outdone in humanity, and that he will issue a similar edict.



The Boer War The title "Swamp Fox," applied to the American General Marion a century ago, comes to mind in noting the cunning and speed with which the craftiest of Boer officers has thus far eluded his British pursuers. From friend and foe alike, General Christian De Wet has evoked cordial admiration for his consummate tactics. The story of his dash through the British cordon describes the most daring exploit of the war. Save for the loss of twenty-five prisoners and a fifteen-pounder, its success was complete. Later fighting between Boers and British has been mostly in favor of the latter. The principal engagements were at Thorndale in the Transvaal, where the respective losses were fifty to fourteen, and at Houtkraal in Cape Colony, where the losses are as yet unknown. Several thousand Boers have now crossed the Orange River at three points into Cape Colony. The authorities at the Cape promptly proclaimed martial law in twelve districts of the colony where the Dutch element preponderates. This action indicates the serious view taken by the Government of the Boer invasion; fears are entertained that Dutch sympathizers may join the movement. It is rather amusing to note that the Boers arrived within a few miles of Colesberg, where

trials for treason were taking place. There was a hasty removal of records, judges, and prisoners alike to Cape Town. The London "Times" hails the extension of martial law with lively satisfaction, believing that the Boers invaded Cape Colony in response to rebel overtures. That colony demands remorseless firmness on the part of the constituted authorities, it says. Though no fear is felt in England as to the ultimate result of the war, much indignation is expressed at the lack of a sufficient number of mounted troops in South Africa. Accordingly, to meet the new demand, Mr. Brodrick, the British War Secretary, announces that eight hundred mounted infantry will be immediately despatched thither, to be followed by two cavalry regiments. In addition to the normal supply, three thousand horses are to be shipped. The strength of the colonial police is also to be doubled, thus raising it to ten thousand men.



Mr. Kruger and
Mr. Stowe

An important event of Mr. Kruger's sojourn in Holland was his visit to Amsterdam last week. At a crowded meeting in the Nieuwe Kerk (the New Church) he declared that Great Britain had sold her birthright for a handful of gold, and that the Continental Powers would forever bear the brand of Cain unless they intervened in South Africa. Subsequently Mr. Kruger visited the Palace of Industry, where five thousand school-boys welcomed him with a choral. In his speech at the Town Hall he said:

In 1884 we obtained our independence, but that honorable action has been obliterated. The invaders are ten against one, but we await the day when God will make known his will. We rely on his help more than on emperors and princes. I have not come as a fugitive, but by order of my Government, with the object of terminating a war in which the British employ women and children against us.

To which it might be replied that in 1884 the Boers did not obtain full independence; this is the crux of the whole situation. Mr. Kruger's reference to princes was probably inspired by the refusals of the monarchs of Germany, Russia, Austria, and Italy to receive him at this juncture. The more liberty-loving Switzerland, France, Holland, and Belgium, despite popular clamor, are not interfering in his

behalf, though he pleads that, in addition to the moral rights of his cause, the Boer forces, if not so large numerically as a year ago, are better disciplined and proportionally more effective than at the outbreak of the war. They have plenty of ammunition, he adds, and they replenish their stores constantly from British convoys, and have captured enough Lee-Metford rifles to arm all the burghers now in the field. Contradicting Mr. Kruger's repeated accusations of unchivalrous conduct on the part of the British, we have the testimony of Mr. Stowe, United States Consul-General at Cape Town, who has just arrived in this country. He says that, from the fifteen thousand Boer prisoners whom he has visited, he has yet to hear the first complaint concerning their treatment by the British. Four-fifths of all this number he claims have had enough of war and want peace. Concerning the charges of unnecessary farm-burning, Mr. Stowe said that he knew of none burnt by the British in any town, except those from which British troops had been fired upon or in which ammunition had been found.



Dr. Cadman Very significant of the tendency of public opinion is the simultaneous call of Dr. Cadman to two churches, one a Congregational, the other a Presbyterian, the first in Brooklyn, the second in Chicago; the first possessing the general reputation of being conservative in its theology, and especially in its view of the authority of the Bible; the second belonging to a denomination which has recently expelled an eminent Hebrew scholar from its pulpit for holding the view of modern scholars respecting the Old Testament, and has practically compelled the withdrawal from its communion of another equally eminent Greek and historical scholar for holding the same views respecting the New Testament. For Dr. Cadman is not a Calvinist, but an Arminian in theology and a Methodist in his membership; how far he agrees in detail with Dr. Briggs and Dr. McGiffert we do not know, but he has made it very clear by his public utterances that he is not restrained by any traditions or any fears, personal or ecclesiastical, from following modern scholarship wherever his own convictions of truth may lead him.

He is the pastor of a church far removed from that not too sacred Mount Zion in New York City, between Fourth and Sixth Avenues and between Forty-second and Fifty-ninth Streets, where the wealthy churches abound. His ministry has not only filled his "Temple" with a large congregation, but has made of it at once an institutional and an inspirational church; and he has demonstrated that the evangelical spirit is neither inconsistent with progressive scholarship on the one hand nor with philanthropic and educational work on the other. The simultaneous call of such a man to two such churches is a curiously convincing demonstration of the fact that laymen care very little about ecclesiastical and theological theories, and a great deal about practical common sense, a liberal mind, and capacity to lead, coupled with and inspired by a genuine faith in Christ and his Gospel as a living and life-giving power.



Dr. Cyrus A. Bartol A picturesque and venerable figure has passed away from the life of New England. Cyrus Augustus Bartol was, moreover, the last representative of that particular phase of thought and life which we know as transcendentalism—a phase representing an extreme trend towards individualism, whether in Church or in State. The transcendentalists cared not for organization, and among these Dr. Bartol may be described as a reverent radical, standing aloof with his church from all ecclesiastical entanglements. His particular church was the West (Unitarian) Church of Boston, of which for over half a century he was minister, during half that period being the colleague of the Rev. Charles Lowell, the father of James Russell Lowell. Though classed as Unitarian, this church consistently held throughout these two pastorates an independent attitude; its proper title was the "Independent Congregational Society." The fiftieth anniversary (1887) of Dr. Bartol's Boston ministry was celebrated by a remarkable service in which Phillips Brooks, James Russell Lowell, the Brahmin Abu Mohini Chatterj, Governor Ames, and the Rev. Drs. Cyrus Hamlin (Dr. Bartol's college mate), Collyer, Gordon, Hedge, Miner, and Ellis took part. Dr. Bartol was one

of those distinguished Bostonians whom every one wanted to see and to know. Born in 1813, his life embraced the heroic days of the great literary, philosophical, and theological giants. He was a man of many and precious friendships, of which that with Horace Bushnell is historic. The Bartol house in Chestnut Street is one of the oldest and quaintest in that thoroughfare. It was a fit setting for the slim figure, the kindly, intelligent, rather Yankee face, with its fluttering white wisps of hair. Dr. Bartol's intense radicalism was reflected in the manner of his conversation and of his preaching, his voice being rarely well modulated, either dropping into a kind of rhythmic chant or being raised into shrill tones; but in his every mood one might have applied to him his own words concerning Starr King: "He tasted the joy of constant mental activity, the sweet surprise of swift-springing thoughts from never-failing fountains."



Colorado's Burden Under this title the State Executive Committee of the Colorado Young Men's Christian Association has published a leaflet in aid of the "Health Farm" for consumptives in that State, which was the subject of an editorial paragraph in *The Outlook* of March 31. From this it appears that that paragraph attracted the attention of a reader in Hanover, Germany, Dr. Edward P. George, who began a correspondence with the Committee at Denver, resulting in his giving for the proposed object a piece of improved real estate in that city, worth some thousands of dollars. With this in hand the Committee is much encouraged to hope that its benevolent plan can be carried through. It will require about \$100,000. We regard this as a matter that appeals to the whole country, from every section of which persons in the incipient stage of tuberculosis seek the Colorado highlands, thereby overcrowding the avenues of self-supporting employment and overburdening the resources of local charity. The proposed relief is both sensible and feasible—a large market-farm with moderate outdoor employment and sanitary regulation and medical supervision. The Committee's Secretary is Mr. W. M. Danner, of Denver.

The Nineteenth Century

A Review, an Interpretation, and a Forecast

The following review and interpretation of the passing century has been written by different writers working independently of one another. It is significant that, without conference or collaboration, the distinctive characteristic of the century in each department has seemed to them to be freedom—in Science, freedom of investigation unhampered by either the scientific or theological theories of the past; in Education, freedom to teach all the people all truth on all subjects, without that fear of universal education which even educators themselves felt in former times; in Theology, freedom from traditionary dogma, upon which our forefathers believed the whole structure of organized religion rested; in Ethics, freedom to apply the practical test of ethical result to every problem of conduct and to every man in every station; in Politics, freedom from despotic control of the many by the one or the few; in Industry, freedom of the workingman to determine the conditions in which a man's work shall be done; in Literature, freedom to give expression to life as it really is, instead of to life as a little band of writers think it should be; in Art, freedom of the artist to paint nature as he sees it, and not as the great mass of untrained observers think they see it; in Music, freedom to ignore the traditionary forms of the academicians who believe that beauty is determined by mathematical regulations. This clear and resounding note of freedom which is heard in every department of the life of the century not only arrests the attention of the reader and thinker, but is inspiring as an indication of the progress of the race towards its ultimate goal. In no previous century has freedom so permeated all life. Those who are cast into despair at the horrors of war and the manifestations of materialism in all parts of the civilized world may be comforted by this survey of the century which is just closing. However severe and painful these outbreaks of human injustice may be, they are local and ephemeral; the universal and steady trend of the civilized world during the last hundred years has been towards liberty, equality, and fraternity.

SCIENCE

IN the actual gain made in the realm of science the nineteenth century is really comparable, not with the eighteenth or any one century preceding, but with all recorded history. And, even in this largest possible comparison, it may be maintained with reason that the epoch just closing surpasses in its body of achievement all preceding ages. Alfred Russel Wallace (who worked out the theory of natural selection independently of Darwin, and to whom jointly with Darwin the world is indebted for that conception of evolution which is the most important scientific phase of thought of the century) does not hesitate to assert positively that the inventions, discoveries, practical applications of science, and scientific theories that have widened our conception of the universe, to be credited to the last hundred years, both outnumber and outweigh all of an earlier date. He even enumerates twenty-four such inventions and discoveries of this century, against which he can place only fifteen of relatively equal rank in other ages. Moreover, in number and quality there has not been anything like an even, step-by-step increase from century

The achievements of science

to century; the eighteenth was far less rich in scientific gain than the seventeenth, for instance. The theory that man's knowledge of nature and power over her laws have historically proceeded by alternate periods of extremely rapid advances—short rushes as it were—followed by longer periods of assimilation, is urged in an interesting way and with exceptionally forcible illustration in Mr. Iles's recent book, "Flame, Electricity, and the Camera."

However much of truth may be contained in the general proposition just stated, it is certain that the nineteenth century is in its scientific fruits incomparable. Why is this so? What central and co-ordinating principle has been at work, not formerly evident? If any one generalization may be made, it is that searchers for truth have recognized that, in the physical as in the intellectual world, development is constantly going on, that evolution (not in any limited or even Darwinian sense) is the great central principle on which nature acts. Formerly the conception seems to have been: Creation, destruction; re-creation, re-destruction. But with the recognition of the indestructibility of

A new starting-point

matter, of the immutability of law (under ordinary experiences, and excluding the question of the miraculous), of the conservation of energy, and of the persistency of motion, the corollary became clearer and clearer that, if nothing was ever lost, yet everything was constantly changed, and that change under law might be used for human benefit, physical, industrial, educational. Nothing could be annihilated, everything could be used. With this light the search for truth became systematic and well directed, no longer a vague wandering at a venture. Says Fiske: "The old statical conception of a world created all at once in its present shape . . . is replaced by the dynamical conception of a world in a perpetual process from one state into another state. . . . The dynamical conception, which is not the work of one man, be he Darwin or Spencer or any one else, but the result of the cumulative experience of the last two centuries, this is a permanent acquisition." And so far from this theory of science being inconsistent with divine purpose, the same author points out that "the creature whose intelligence measures the pulsations of molecules and unravels the secret of the whirling nebula is no creature of a day, but the child of the universe, the heir of all the ages, in whose making and perfecting is to be found the consummation of God's creative work." The time has changed since Newton was condemned "because he substituted blind Gravitation for an intelligent Deity." That God works through law is now an axiom questioned by none. "Century of enlightenment, century of science, century of reconciliation," says Büchner, are the descriptive titles to be given to the eighteenth, nineteenth, and twentieth centuries.

To trace the progress of the century's science in detail would demand a volume; only to name scientific discoveries and recognized inventions of far-reaching value would fill pages. Some of the old restraints, traditions, empirical follies, and imaginative delusions of pseudo-science had disappeared when the century began; astronomy had taken the place of astrology; chemistry of alchemy; verification and analysis were beginning to take the place of imaginative theorizing. Priestley's great discovery of oxy-

Steps of
progress

gen (1774) had already set in motion a thousand inquiries into chemistry and physics. Herschel's telescope had opened the heavens to man's gaze, but the new chemistry has made possible the spectro-scope, and spectrum analysis became a magical tool for inquirers, not only for astronomy but for many other branches of knowledge. Everywhere one science gave aid and suggestion to others. Lyell's astounding demonstrations in geology incited zoölogists and led to reclassification all along the line. It was seen that continuous changes, growth, not spasmodic and erratic forces, were at work. Chemistry, geology, zoölogy, all led to the modern biology. Cuvier's enormous work of classification gave Darwin and Wallace and Huxley their starting-points, and theoretical science reached its flower in Darwin's great "Origin of Species"—the only book for which every vote was cast as one of the ten most influential books of the century in the recent consensus of opinions of distinguished men published in *The Outlook*. Apart from the doctrine of the survival of the fittest, apart from any special theory of mode, the fundamental idea of evolution took hold on general belief, and is still the greatest problem agitating scientific thought. In medicine, chemistry and biological chemistry led to entirely new and startling results; Pasteur and Koch and others have established the germ theory of disease, and have indicated the line upon which the enemy must be fought; vaccination has superseded inoculation; quinine and other effective medicines have been called into use; anæsthetics and antiseptic surgery have proved a blessing to the suffering; surgery has found a way to enter the human body and operate directly within the organism; sanitation and preventive measures have been so developed that it may almost be said that they have come into existence; empiricism has in large measure yielded to true scientific methods. In travel, communication, and industry, steam and electricity have given us the railway, the steamship, the transmission of power by cable as in the vast Niagara power-works, the telegraph, the telephone, the trolley-car; in the domain of light we have the marvels of photography, of the Röntgen rays, of gas illumination, while even the now almost antiquated lucifer

match dates its discovery within the century. A hundred other discoveries of value in science could be named which have practical utility or are serious additions to our stores of knowledge. Hardly one of them stands by itself as born of chance. One branch of science has leaned upon another, all have been vitalized by the new belief that the universe is living, growing, developing from day to day; that the forces at work elsewhere are at work here; that interdependence of causes is nowhere inconsistent with purpose, and that the words character and duty are by every new development of true science made more imperative in meaning.

EDUCATION

The movement in education during the nineteenth century, while, of course, evolutionary in fact, has been revolutionary in form. Its contrasts with the education of earlier centuries are so great that its likenesses to it and its dependence upon it are concealed. During the century education has changed its aim, its content, and its basis. The aim of education has ceased to be that piety of mind and heart which the mystics valued, and which seemed to them to involve withdrawal from the world and its activities. It has ceased to be the accumulation of that ancient lore, the beauty and significance of which concealed from humanists, early and late, the fact that it was a root and not a flower in their time. It has ceased to be the upbuilding of the individual "according to nature," as conceived by that crude philistinism which sees in human institutions, not opportunities for individual enrichment, but only limitations upon individual development. Education has absorbed each of these partial truths into the larger and richer conception that culture, efficiency, and power are its true aim. It interprets culture to mean acquaintance with the varied aspects of civilization and insight into them—the scientific, the literary, the æsthetic, the institutional, and the religious. It interprets efficiency to mean the trained capacity to lay hold of life at some definite point, and to express one's nature and purposes in terms of accomplishment. It interprets power to mean that strength

and beauty of character which no scholarship and no practical skill can give, but which grows on a life of service and self-sacrifice—a life which completes self by surrendering selfishness to gain selfhood. These three—culture, efficiency, power—are the aim of education to-day. The test of the effectiveness of any educational institution, method, or process is, Does it contribute to this aim or does it impede its accomplishment?

The content of education has expanded of necessity, in order to keep pace with its broadening aim. Not language alone, least of all ancient language alone, supplies material for an instruction which is truly educational. Nature, man's past as recorded in history, his home and his relations to it as recorded in geography; the arts, both useful and fine, which he has developed; the society in which he lives and its interdependences—all these are part of education's content. The so-called three R's, which involve merely a knowledge of the tools of intellectual acquisition, might suffice to train a dog or to educate a pig, but they are lamentably insufficient for the needs and capacities of a spiritual being, as education now conceives him. This conviction has so broadened and deepened the course of study as to make it no longer recognizable by an eighteenth-century observer.

The basis of education has become democratic. For centuries the eye of the educational reformer was fixed upon a select few—a ruling or guiding class, whose proper training was a matter of concern. To-day his successor is content with no ideal of an educated class for which every human being is not eligible by reason of his humanity. This has of necessity made education national, in the sense that it rests upon and reflects the genius of an entire people. It is this also which has so improved and developed the administration of education the world over. In its administration the nation expresses, through its appropriate organs, its determinations. As these determinations become increasingly clear and conscious, the administration gains in effectiveness, directness, simplicity.

Through all this great movement which has so altered the aim, the content, and

the basis of education, there has run the vitalizing conception of the essential spirituality of the universe, so much better understood to-day than ever before. The grosser and baser interpretations of man and his environment have faded away before the bright light of that nineteenth-century philosophy which finds in reason the ultimate presuppositions of all experience, and of that nineteenth-century science which follows every thread back to a manifestation of that energy which means nothing save when conceived in terms of that will-action which every spirit knows in itself. As a consequence, educational philosophy was never so sound and so hopeful, and educational practice, with all its limitations, was never so efficient.

THEOLOGY

The popular theology, at least in the Protestant Churches, at the beginning of the nineteenth century may be briefly described as follows: God was conceived as an embodied person inhabiting some central place in the universe, the Great First Cause, the Creator of matter and force. The world was conceived as ordinarily ruled by secondary causes, which were, however, subject to the control of the Creator. Man was conceived as subject to God, who was the moral as well as the physical governor of the universe, and who issued his laws as a sovereign his edicts. Thus God's relation to the physical universe was analogous to that of an engineer to his engine; his relation to humanity was analogous to that of a king to his subjects. The first parents had sinned, and by this sin the essential nature of man had been changed. He was no longer akin to God. An unfathomable abyss separated him from God, which was bridged only by the sacrifice of Jesus Christ. Over this bridge could pass to his mercy only, according to Roman Catholic theology, the baptized, according to Calvinistic theology the elect, according to Methodist theology the repentant. The rest of mankind were outside the covenanted mercies, and subject only to the inflexible justice of the Creator and the King. The method by which men could escape this justice and secure this mercy was revealed through an infallible Church according to the Roman

Catholic, through an infallible Book according to the Protestant. To disbelieve the infallibility of this Church or of this Book was to be a disbeliever who was by his disbelief cut off from the only avenue to the divine mercy.

Sir Charles Lyell in his *Geology* familiarized thoughtful men with the truth that the world was far more ancient than the writers of the Bible had supposed, and had been created by gradual, not instantaneous, processes. Charles Darwin, by his "Descent of Man," familiarized thoughtful men with the truth that man was far more ancient than the writers of the Bible supposed, and had ascended from a lower order of creation, not fallen from a perfect manhood. Both positions, at first strenuously resisted by the great body of theologians, and still doubted or denied by a portion of them, have gradually passed into general acceptance, which, in our opinion, will become almost universal in the next generation. The adoption by theology of the theory of evolution has involved a radical reconstruction, and it is this radical reconstruction in theology which characterizes the progress of religious thought in the century now drawing to its close. In interpreting this change we must speak, not of results universally accepted, for there is no universal acceptance of any results, but of tendencies as we understand them.

The present tendency is to conceive of God, not as the Great First Cause, but as the one sole, omnipresent, universal cause, the "Infinite and Eternal Energy from which all things proceed;" thus his relation to the physical universe appears analogous rather to that of the spirit of man to his body than to that of an engineer to the engine which he directs. Man is conceived of as essentially or at least ideally akin to God, if not made, at least making, in the divine image, with the dormant possibilities if not the actual faculties of divinity inherent in him; thus the relation of God to humanity is conceived of as that of a father to his children, rather than that of a king to his subjects. The moral laws are conceived of, not as edicts or statutes issued from a moral governor, but as the laws of man's own nature, because the laws of God's own nature. All men, there-

The old
theology

Effects of
evolutionary
theories

The new
theology

fore, belong to God, whether baptized or unbaptized, elect or non-elect, repentant or unrepentant. This belonging to God lies inherent in his nature and in their nature; they belong to him as the branches belong to a tree. Sin is conceived of as having its origin, not in the fall of first parents, but in the relics of an animal nature from which man is gradually emerging, and to which in his willfulness he perversely clings. Redemption is regarded as the completion of that process of evolution which has been in the thought of God from the beginning—the perfect and final emergence of man from the animal into the spiritual state. Jesus Christ is conceived of as the ideal or typical man, in whom God dwelt as he will finally dwell in all humanity, the manifestation of God to man because the manifestation of God in a human life. Revelation is conceived of as an unveiling of the divine in human experience, the development of the consciousness of God in the soul of man, and therefore necessarily progressive and imperfect in its successive stages. The Bible is conceived of as the literature of this spiritual life, and the Church as the spiritual organism united and vitalized by this spiritual life.

It is impossible within the limits of such an article as this to do more than suggest the names of some of the thought-leaders in this great progressive movement.

Coleridge, by his philosophical interpretation of the reason, laid a philosophical foundation for the doctrine that there is no antithesis between rationalism and religion, that true religion is always rational. Erskine in the Scottish Church, Maurice in the Anglican Church, and Martineau in the Unitarian Church emphasized the truth that spirituality and reason are co-ordinating and co-operating powers, and thus prepared the way for that reconciliation of science and theology of which Henry Drummond, both in his person and by his pen, was a distinguished representative. In this country Channing, repudiating the doctrine of natural depravity and emphasizing the essential divineness of man, and Dr. Finney, emphasizing the freedom of the will and the responsibility of humanity for its right exercise, contributed to the same result, the ennobling of humanity. Dr. Bushnell, building on the same foundation,

may be regarded as the Puritan teacher of the essential trustworthiness of the intuitions, and contributed more perhaps than any other man to the overthrow of that form of Puritan rationalism which constructed theology wholly out of the analytical faculty, discarding the spiritual vision. While these three men taught in different manners the divineness of man, Henry Ward Beecher taught the humaneness of God, and by his teaching did more than any other one teacher of our age to transplant the religious life; it had been rooted in conscience, henceforth it was to be rooted in love; he did more, therefore, than any other man to emphasize and make vital in the Puritan churches the Fatherhood of God and the essential unity between God and his children. Strauss by his *Life of Jesus*, though his conclusions have been disproved by historical scholarship, and Renan by his *Life of Jesus*, though his too imaginative portrait is not accepted by sober historians, converged the thought of the world and the Church on Jesus Christ as a historical personage, while it had before been centered on him as the subject of a theological dogma. The work of such preachers as Robertson in England and Phillips Brooks in America was that of familiarizing men with these fundamental principles, and applying them to the actual experiences of living men. Almost contemporaneous with these teachers, and growing out of their ministry, was a new interpretation of the Bible, misnamed the "Higher Criticism." There is no place here to formulate the results of this new method of interpretation. It must suffice to say, generically, that it has carried back the authorship of the New Testament books to the close of the first and the beginning of the second century, and has done much to make impossible the notion that the Gospel narratives are to any great extent mythical. It has at the same time brought the authorship of the Old Testament books to a period very much later than that to which formerly they were attributed, and done much to make impossible the notion that they are historically infallible. But, what is more important than either result, this new method has accustomed men to regard the Bible as literature to be studied and interpreted as is other literature.

The
theological
leaders

This brief survey of the theological progress of the nineteenth century would be imperfect without noting the Vatican Council and the Oxford Movement. The one affirmed the official infallibility of the Pope; the other declared the authority of the Church. Both based religion upon tradition. We regard both these movements as in the nature of eddies which simply indicate the strength of the current flowing in the opposite direction. This much at all events is certain, that the issue is clearly joined between those who base religion on an external authority in church or book, and those who base it upon the inward consciousness of God inherent and essential in man's nature, though both evoked by and interpreted through the church and the book. To the consideration of this issue the theology of the twentieth century must give itself, and by a comparison of the spiritual results in religious life produced by these two theological conceptions this fundamental issue must be finally determined.

ETHICS

The ethical advance in the nineteenth century has been as marked as the advance in theology. It is not too much to say that it has been greater during this century than during all the Christian centuries preceding. The principal cause of the preceding stagnation Dr. Martineau, in a striking passage in the Introduction to his "Types of Ethical Theory," finds in the Latin, or Augustinian, theology, which by its doctrine of a moral freedom originally lost in Eden reduced man to "an ethical nonentity," the prize of conflict between Divine and Satanic powers, incapable, except by supernatural aid, of aught but moral offensiveness to God. Revival from this long catalepsy began in the eighteenth century with that noble triumvirate of ethical philosophers, Shaftesbury, Hutcheson, and Butler. Its springs were deepened by the early evangelists of Methodism; its practical issues in ethical reform, beginning in the lives of their lowly converts, appeared in the pioneering work of the philanthropist Howard in the eighth decade of that century.

From a date far within this century how vast the present transformation! In 1835 the Rev. George B. Cheever lay in Salem

jail for "libel" in calling Deacon Giles's distillery a breeding-place of
 Temperance; freedom; demons. Twenty years later
 philanthropy a Massachusetts Representative felt himself constrained by public opinion in Washington to accept a challenge to a duel with his fellow-Congressman. Such shames have been wiped away, and others as great or greater. Lotteries have been transferred by a sixty years' struggle, crowned with victory in 1893, from the class of respectable to the class of criminal enterprises. And 1834, 1863, 1888, mark the progressive and final extinction in civilized lands of the curse of chattel slavery. Not less conspicuous than such abolition of wrongs has been the extension of rights. The sweeping away of the barbarous criminal code of England, which in the early part of the century adjudged a pickpocket to death, has been followed by a revolution, dating from the middle of the century, in the whole theory and administration of judicial punishment. This, however imperfectly carried out, has recognized the criminal's right to be treated as a man, and transforms prisons from hells into hospitals for his recovery. This extension of human rights has included also the foreign enemy. Witness the Red Cross Society, founded in 1864, and its charities indiscriminating between friend and foe, imitated as they are also by the combatants themselves. Witness also the approaching transformation, by examples of arbitration and by the Peace Conference, of the national enemy into a litigant in an international court, extending the sphere of jural rights and obligations to include the man across the sea with the man across the street. With this extension of ethical right have lately gone in various lines extensions of ethical interest, notably the Social Settlement and the University Extension, including in the ethical relationship of neighbors and pupils a multitude before outside. Most notable of all such extensions is the spontaneous uprising, which makes this century most illustrious, to distribute the best things of Christendom to uplift and purify and enrich the life of the lowest, neediest, and remotest nations. Space fails to enumerate the multitudinous charities, extending even to dumb animals, to which an expanding ethical interest has given rise.

Ethical development, though more obvious in the extension of the field of applied ethics, has been no less noteworthy for the larger study and exhibition of ethical principles, with already some conspicuous fruit in theology on the one hand, and economics and civics on the other, as well as a clarifying and energizing influence upon religion. The multiplying treatises on ethics are a sign of the times. In the third quarter of the century, when Darwinism was in the air, ethical studies seemed decadent, but since then these have been remarkably stimulated, in common with all the sciences relating to man, by the new thought shed upon his origin. And just as evolution, feared at first as atheistic, has given fresh proofs of an immanent God, so also has it furnished new evidence of an immanent moral order, in which humanity is grounded, that it may realize the same in its development. But it is in the line of social obligations that the advance of ethical studies has taken the most perceptible effect, by at least partially redressing the upset balance between Duties and Rights. Since the dawn of history duties have been mainly insisted on, and rights only grudgingly conceded. But the outbursts of the eighteenth century for the assertion of rights threw duties temporarily into the background of an extreme individualism, whose evils have forced sober thinkers to declare, with Professor MacCunn, that democracy has missed its mark, if it has nothing more than rights to insist upon. During the last half-century the extravagant assertion of "natural rights" has been checked by political philosophers, declaring, with Francis Lieber, that there are no rights without duties annexed; by the rise and recently rapid growth of Christian Socialism; by numerous assertions, both by legislatures and by courts, of the paramount claims of social interest. Among the achievements of ethical study in our time must be reckoned a visibly progressive approach toward the never yet realized equilibrium between individualist and socialist principles, as the centrifugal and centripetal forces on whose balance the stability of any social system depends.

A gain to ethics during the century

equally great has been in the work of Christian thinkers, rehabilitating it with an essentially religious spirit. The Ethical Culture movement of the last two decades, with the natural excess of recoil from unethical religion, would make ethics a substitute for religion. Yet it has a positive value, especially as a spur to the churches for the due cultivation of a field which had been too much neglected in the interests of dogma and ritual. The work of the Church in all denominations is growing more ethical, and the work of distinctively ethical societies is growing, if not more religious, less critical of religion. This advance to the truth that thorough morality is religious thought in action, and thorough religion is moral action in thought, closes for didactic purposes the immemorial and scandalous break between religion and morality. To transfuse the didactic into the practical is the task that awaits the teachers of the twentieth century. The advance in ethics, as in every other line of progress, serves indeed to make the gaps in the line of progress more painfully visible. It is abundantly sufficient, however, for so small a part of human history as a single century comprises, to give occasion to thank God and take courage, that the gaps may be filled.

POLITICS

Politically the nineteenth century has been characterized by a great advance toward individual freedom and toward nationalism. The French Revolution overthrew absolutism in France. Napoleon, the child of the French Revolution, overthrew absolutism in all western Europe, and founded a new absolutism upon the ruins, identical in spirit but different in theory, since its historic foundation was a French plebiscite. The Napoleonic despotism was in turn overthrown at Waterloo, and the reinstatement of Bourbonism proved temporary. By the middle of the nineteenth century representative institutions had been established in France, Germany, and Italy, and even in Spain. Doubtless much has yet to be accomplished before these countries become truly democratic in spirit, but it is scarcely conceivable that they will ever revert to that imperialism from which they have emerged.

How much has been accomplished toward popular political institutions within the century is indicated by the fact that the French Parliament, the German Reichstag, the Austro-Hungarian Reichsrath, the Italian Parliament, and the Spanish Cortes all came into being between 1800 and 1870.

These movements toward political freedom on the Continent were accompanied by a similar movement in England, which during the nineteenth century has passed from a constitutional monarchy really controlled by a landed aristocracy, and still feudal in spirit, to a democracy, still monarchical in form, still subject to the checks imposed by the aristocratic conservatism, but in spirit as essentially democratic—that is, ruled by the people—as is either France or the United States. The pocket boroughs have disappeared, the franchise has been extended, the religious disabilities have been removed. Practically all the reforms demanded by the Chartists have been secured, and the suffrage is so nearly universal that all classes have their representation directly in Parliament or indirectly through the influence of public opinion upon Parliament. A somewhat similar extension of political influence has taken place in the United States, in all sections of which the property and religious qualifications which were common at the beginning of the century have practically disappeared. In this great Anglo-Saxon movement away from class representation to popular representation, William E. Gladstone has been the most distinguished single leader. His genius was exhibited in his ability to conduct the English people from a political order based on class to a political order based on all the people, without disturbance or revolution. With these developments of political liberty has gone a development in industrial liberty even more striking. Without a revolution, slavery has been abolished in Great Britain and in all her colonies. At the cost of a war of gigantic proportions, slavery has been abolished in the United States.

Contemporaneously with these developments of political and industrial liberty has gone a development of religious liberty. The doctrine that the Church has authority to determine what is religious truth, and

that to contradict the Church is a crime which the State may punish, perished with the overthrow of the Inquisition in 1808 under the Napoleonic régime, and with the subsequent overthrow of the temporal power of the Pope in Italy. Writers who think it necessary to defend the traditions of the past, like Mallock or Cardinal Newman, occasionally come to an academic defense of the right of the State to punish heresy as a crime; but it may be safely assumed that the political right of every man to worship God according to the dictates of his own conscience, or not to worship him at all if he does not so choose, will never again be denied on any large scale or to any great extent west of the western boundary of Turkey and Russia.

Somewhat less marked in its final outcome, though not less striking in its processes, has been the development of nationalism. The unification of Germany, of Italy, and of Austria-Hungary

Development
of nationalism

has been accomplished during the present century. In our own country the Civil War was fought even more to preserve the Nation from being broken up into jealous and conflicting political States than for the freedom of the slave, which incidentally resulted from the triumph of nationalism. Radically unlike in temperament and character are the three great leaders in three great contemporaneous movements toward national unity: Bismarck in Germany, Cavour in Italy, Abraham Lincoln in the United States. Grouping these events together, we may safely deduce from them, as one of the results of the century, that communities occupying contiguous territory and possessing the same racial and linguistic peculiarities belong, under the divine order, in one political organism. If the people of the Balkan States could realize this simple truth, and make common cause in a federal union against common enemies, there is little reason why they should not be independent of the nominal suzerainty of Turkey on the one hand, and the direct intervention in their affairs of Russia on the other. The changed relation of America to European Powers involved in the rapidly moving events of the past few years is too recent to be taken account of here. These events rather present a problem for the solution of the future

than indicate any accomplished solution of pre-existing problems.

SOCIOLOGY

So far as external conditions are concerned, the great social changes of this century are due to the concentration of industry in great factories, and the consequent concentration of people in great cities. The development of the factory

Concentration
of industry

system in place of the home industries, or petty shops with one or two workmen, which preceded it, has caused the building up of an industrial hierarchy with a division of labor as minute and a concentration of authority as absolute as in any of the political or ecclesiastical hierarchies of other ages. The result of this industrial system has inevitably been the economic separation of classes, and a concentration of industrial wealth utterly unknown a century ago. While, however, the rich have grown immeasurably richer, the poor, as a rule, have grown less poor. Money wages are more than double what they were at the beginning of the century, and prices, with the exception of rent and meat, are generally lower. Furthermore,

Improvement
of workmen

what workmen have lost in the way of individual independence or individual influence with their employers, that came from working in small shops, has been made up by the collective independence and power that have come through the formation of unions. Moreover, the intellectual loss—or division of intelligence—that is said to have come from the division of labor and the employment of a man's whole working time upon a single mechanical operation, has been in some degree offset by the shortening of the working day, and more than offset by the development of popular education through the great religious awakening of the beginning of the century, and the widening influence of the schools, the press, and the political responsibilities which came to the working classes later. The development of cities,

Growth
of cities

which, as a consequence of the industrial development, has been a distinguishing mark of the nineteenth century, not only in this country but throughout western Europe, brought with it at first great physical evils to the working classes. The death-rate in

the manufacturing cities became double what it was in the rural districts, the children dying in swarms from constantly repeated epidemics, and the adults losing not only in vigor but in stamina. These evils, which came partly from long hours in close factories—even for children of five and six—and partly from overcrowding in unwholesome tenements, have been largely overcome by better sanitation and cleaner living, so that to-day the cities are nearly as healthy as the rural districts—though many problems that have come from the crowding of the people in industrial centers are still unsolved. Apart from these outward social changes, however, and more important, has been the almost continuous growth of a sentiment

Liberty, fratern-
ity, equality

of social unity, which has manifested itself so conspicuously in the political and educational world, and is to-day beating so strongly against the development of absolutism in the world of industry. As a result of this social sentiment the century has seen the overthrow of feudal tenures in the west of Europe, the overthrow of serfdom in Russia, and the overthrow of slavery in America. There have, indeed, been several marked periods of reaction, but, taken as a whole, the nineteenth century has been almost as marked as the era of the Reformation for the broadening sense of the essential equality in political and industrial rights of all the children of men.

LITERATURE

The most obvious characteristics of the literature of the nineteenth century are its range of subjects and its variety of method and manner. It is at the farthest

The
Revolutionary
epoch

remove from the classical standards, traditions, and forms; in its free play of individuality it has expressed that expansion of human thought which has left its fullest record in science, and that expansion of human activity which is expressed politically in democratic institutions. Science and democracy are perhaps the two words which, to the future, will embody most fully the spirit, thought, and productivity of the century; and these two fundamental movements have found varied and splendid expressions in its literature. The deep stirring of the world by the

French Revolution set in motion waves of feeling which did not subside until many years after the opening of the century, and the agitation of which is to be found in one of its most influential literary movements—that of Romanticism. The chief figure of this movement in France was Victor Hugo, its master spirit, reinforced by an informal and irregular fellowship which included George Sand, Gautier, and Béranger. In England the chief voice of this revolt was Byron, whose lyrical gift was perhaps greater than that of any English poet since the Elizabethan age, and whose work as an artist was limited only by his character and his insight. He was the leader of an insurrection, the dashing and brilliant figure on the barricade, not the organizer of a new movement; a master of melody and of descriptive verse, who has left his permanent impress on English poetry, and is best known of all modern English poets in Europe. Wordsworth, succeeding to the tradition of Thomson, Cowper, and Burns, interpreted Nature from the spiritual side with marvelous insight and noble passion of the imagination, and remains one of the greatest figures and one of the permanent forces of the century. Shelley, a far finer spirit than Byron, was penetrated and inspired by the Revolution; Coleridge, poet, thinker, and critic of the highest order though of discursive mind, has been a searching influence in theology and criticism. Keats's rich imagination and deep feeling for beauty imparted a spell to his verse which Tennyson and the later poets have not escaped.

The first slender volume which came from the hand of Tennyson alone was issued in 1832, but it was fifteen years later before his reputation had passed beyond the circle of a small group of devoted friends, and had become one of the great traditions of English literature. "In Memoriam," which appeared in 1850, at the very moment when the early scientific movement was at its most aggressive stage, and when England seemed wholly devoted to material pursuits, gave expression to that life of the spirit which has been the inspiration of English character and the source of English moral strength since the beginning of the race. His balance, sanity, deep artistic feeling, thorough technical

training, and power of divining and reflecting the thought of his time, made Tennyson the representative English poet of the latter half of the century; while the Brownings, Matthew Arnold, William Morris, Rossetti, and Swinburne express different phases of English thought or different aspects of modern passion and faith. In England the novel reached its fullest development in the hands of Scott, Jane Austen, Dickens, Thackeray, George Eliot, Meredith, and Hardy; while criticism of life in history, biography, and essay has been enriched by the work of Carlyle, Ruskin, and Arnold.

By inevitable reaction the romantic movement in France was followed by the realistic movement, which is generally traced to the brothers Goncourt and Flaubert, and which found its master spirit in Zola—a man of indomitable energy, of great talent, and of unquestioned sincerity, but lacking the power of selection, deficient in taste and in reserve; a collector and organizer of facts rather than a great artist, whose ascendancy promised for a time to be permanent, but whose star is now fast sinking. Realism, pushed to its extremes, became Naturalism, and Naturalism inevitably brought forth the decadent school, which has produced some men of notable talent, like Guy de Maupassant, but it was doomed to sterility and decay by its absorption in the secondary or morbid phases of life. Balzac, the greatest of all the French novelists, cannot be claimed by any school. His work, in its magnitude and significance, stands by itself.

The century has seen the rise of a great national literature in Russia, which has given the world a poet of high order in Poushkin, and four novelists of genius in Dostoyevski, Gogol, Turgenieff, and Tolstoi—all in profoundest sympathy with their race, and interpreting its spiritual quality, its passion, its mysticism, and the pressure of absolutism on its rich impulses with marvelous power. No country has ever had in fiction more complete disclosure of what lies in its heart than Russia. Turgenieff used to say that all the later novelists were shaken out of Gogol's sleeve; it is quite certain that his little story "The Inspector" exerted a liberating influence on later Russian literature, as Turgenieff's

The
Victorian
poetry

Northern
Europe

"Annals of a Sportsman" exerted on later Russian social order. The century has seen in northern Europe a rebirth of literature which curiously reproduces some of the characteristic qualities of the ancient eddas, sagas, and popular tales. The most picturesque of these new figures is Björnson—a typical Norwegian, who has interpreted with simplicity and sincerity some aspects of contemporary life in Norway. Ibsen is the foremost in point of contemporary interest of all the Northern writers; a dramatist of great force and of satiric spirit, who has applied to the society of his time searching and remorseless analysis, and whose underlying doctrine, if it were carried to its logical conclusion, would disintegrate society.

Until 1832 Germany possessed in Goethe the foremost man of letters of the century—an artist of immense fruitfulness, of extraordinary range of interests, and of a breadth of culture which is not likely to be repeated in any of his successors; with lyrical power of the highest order, wide and tolerant insight, and the breadth of view which goes to the making of a poet of the first rank; the author of the most significant poem of the century; whose defects are to be found in the vagueness of his moral insight and the consequent inability to secure the highest dramatic effectiveness by identifying the doer with the deed. Second to Goethe stands Heine, whose writings Matthew Arnold places first among the modern streams of influence in Germany. There are respectable but no great names between Heine's time and the recent movement which has brought to the front Sudermann and Hauptmann, two dramatists of deeply interesting talent who have done work notable alike for deep human feeling and for freshness of imagination. In Spain literature has revived in the field of fiction, which has been worked by a group of writers of power and freshness, foremost among them being Galdós, Valdés, and Pereda. In Belgium Maeterlinck stands out conspicuous—a mystic who uses the drama with subtle skill, but who has left in "The Treasure of the Humble" and in "Wisdom and Destiny" the deepest impress of his genius.

American literature began with the publication of Irving's "Knickerbocker's

History of New York." Before that day there were writers in America, but, with three exceptions—Franklin, Edwards, and Woolman—they cannot be ranked as masters of style.

In American poetry the name of Poe stands first—an artist whose command of the lyrical note was more subtle and sure than that of any other American singer; who was not a representative poet, and whose work does not interpret the fundamental ideas of life which rise in such clearness in the work of Homer, Dante, Goethe, Shakespeare, Milton, and Tennyson. In American prose Hawthorne holds the first place; with these two in the highest circle belongs Emerson, a poet of high rank by virtue of half a dozen poems, an interpreter of American idealism, and a "friend of the spirit" by virtue of the entire body of his work. Irving, Bryant, Lowell, Holmes, Whittier, Longfellow, Thoreau, Whitman, and Lanier are names which must be reckoned with in any report of American literature.

The historians of literary quality include a long and distinguished line of writers from Bancroft to Fiske. The tradition of the essay has been well sustained from the days of Emerson and Lowell to those of Mr. Woodberry. Fiction, striking its first great note in "The Scarlet Letter," produced a work full of crudeness and full also of power in "Uncle Tom's Cabin," and has now become the most fruitful field for American writers. The significant fact in American literature to-day is the widening of the literary interest from the Eastern coast to include the whole country, and the expression of the life of the country in a multitude of local types at the hands of a group of story-writers of sincerity, insight, and power.

ART

In the development of architecture during the nineteenth century, perhaps the two most noteworthy men were a Frenchman and an American, Viollet-le-Duc and Richardson. They were adapters rather than original architects. Viollet-le-Duc's own buildings have no marked reputation, but his work as a cathedral-restorer is regarded as more authoritative than that of any of his contemporaries, and his books on construction have become classics. In America, Rich-

American literature

Germany and Southern Europe

Architecture

ardson saw the possibility of adapting the Spanish Romanesque to our needs to-day, whether domestic, commercial, or ecclesiastical, and his application of this style to American architecture was widely welcomed. Root, who lived later, further applied the style, lightened by Renaissance features, to the type of office building known as the "sky-scraper," seen *par excellence* in this country. The most impressive exhibition of architectural grouping which the century has brought forth was that of the Chicago Fair, an event which definitely placed American architects on a plane with any. In England the modified Palladian style, mostly brickwork of the eighteenth century, has largely given way to a pseudo-Gothic. In Germany the bastard Byzantine continues its devastating course. Throughout Europe many new buildings show a loss of simplicity and strength, the latest evidence being the architecture of the recent Exposition.

The sculpture of the nineteenth century will not rank with the achievement of earlier epochs. It is true that the marbles of Flaxman, Houdon, and Canova gave place to the more idealized sculptures by Thorwaldsen, the greatest artist of the classical revival, and these in turn to the somewhat naturalistic works of Chapu, Mercié, Falguière, and Rodin, while in a particular province, that of animal sculpture, the most distinguished work in any century was that of Barye. His figures are in bronze—it may be added that, in technical manipulation, nothing has juster claims to the admiration either of the "man in the street" or of the connoisseur than the bronzes of France. In our own country a promising school has sprung up under the leadership of such artists as Ward, French, Macmonnies, and St. Gaudens.

The great progress of the century is to be seen in painting. Freedom is the word to describe the goal of the struggles in this domain. Compared with the eighteenth, the nineteenth century should be recognized as the period of finer health and saner mind; of a consequent keener realization by painters of their individual aptitudes and characteristics, and of a desire to assert these freely. As in politics, so in painting, England has been in one respect the teacher of the

world through the century. In other ages the art assets of England did not permit her to pretend to such a dignity. The nineteenth century, however, has seen the founding by two eminent artists of what, for want of a better name, may be called the "atmospheric school." The century was barely opened when Turner, a young landscape-painter, resolved that the conventionalisms of the past should bind him no longer. Despite the labors of Claude Lorraine, there had never been adequate realization of the poetry in ample atmospheric effect, and of the consequent power of the individual fancy to make of every landscape an ethereal vision, thus giving greater play to the imagination both of painter and onlooker. What Turner did for landscape-painting, Watts has done for portraiture. An invigorating atmosphere breathes around his subjects; they are thinking aloud. He said himself, "I paint ideas, not things," and his dominating idea is to picture typical nobleness. With him painting may be beautiful; it must be noble. Most other artists have reversed these terms. Less permanent in influence was that other great distinctive epoch in English painting, the Pre-Raphaelite school, although it moved men's thoughts and aims up from the meretricious and the tawdry to serener and severer heights.

In France for a fifth of the century mincing shepherdess subjects or pictures of battles and public ceremonies absorbed the painters. Géricault was the first to break with the past and ultimately to found the romantic school, of which Delacroix and Delaroche were distinguished adherents. However, the spirit of the century was impatient of "schools." The Barbizon school was one in name only; it was thoroughly individualized. Though its members chose to solve problems each in his own excellent way, Millet is generally regarded as the greatest of all delineators of peasant life, Rousseau as unexcelled among landscapists in accuracy of light and shade, and Troyon as unrivaled in the province of cattle-painting—the last named a good example of one who broke away from all hampering fetters, whether of classicism or of romanticism. The century's most poetical landscape-painter in France, however, was Corot, a man who yet never allowed poetry to detract from fidelity to truth. He is also the

century's chief as a synthesist, one who ruthlessly subordinated details in order to obtain greater unity of effect. Of perhaps greater influence, however, have been the impressionist painters, under the lead of Manet and Monet.

Germany has produced a single portrait-painter of exalted merit, Lenbach, but the distinctive feature of painting there has been the development of religious subjects. In the first half, the principal painters of such subjects were Kaulbach, Cornelius, and Overbeck; in the latter half, Uhde. The Low Countries have continued their time-honored studies of genre, and in this department the most distinguished name is that of Josef Israels, whose work in chiaroscuro, realism, and poetic feeling recalls Rembrandt's. All through the century in every country insistence has been placed on the freedom of personality. If the struggle for freedom has been won, it has led in some cases to an exaggerated success. Individual idiosyncrasies—and national prejudices as well—have in many cases been emphasized to the detriment of real breadth. American art was not strongly to the fore during three-quarters of the century. Later developments, however, as noted at the Paris Exhibitions, show a change, whether in portraiture, with Whistler, Sargent, Brush, and Cecilia Beaux, or in landscapes, with Inness, Chase, Tryon, and Homer—the last named, with his entirely American training, being as distinct a product of our country as, in another department of art, the Norwegian Grieg is of Norway. Finally, the century has been marked by the development and popularization of illustration, in which America has perhaps done more notable work than any other country.

MUSIC

It is obviously impossible, in a paragraphic review of the musical history of the hundred years now closing, to do more than mention some of the great composers of the century and express a concise opinion as to the dominating trend of musical ideas, if there has been any such trend. As to names, there is at the outset a question not to be easily settled: Shall Beethoven, the greatest musical figure in history—although we think it is open to debate whether his is the most satisfying or even

the greatest musical genius—be ascribed to this or the last century? Most of his greatest works were virtually composed, certainly they were completed and performed for the first time, in the nineteenth century; but he was born in the third quarter of the eighteenth, and received his education and his formative impressions from that century, to which, therefore, we think he justly belongs. Dismissing Beethoven, then, we venture to name the following composers as those who have exercised the greatest musical influence of the century; we group them by countries, and for convenience give with each the year of his birth. Germany: Wagner (1813), Schubert (although born in Austria in 1797, Schubert, musically, really belongs to Germany and to our century), Schumann (1810), Mendelssohn (1809), Robert Franz (1815), Brahms (1833). Italy: Rossini (1792), Verdi (1813). France: Berlioz (1803), Gounod (1818), Saint-Saëns (1835). Russia: Rubinstein (1829), Tschaikowsky (1840). Poland: Chopin (1809). Hungary: Liszt (1811). Bohemia: Dvorák (1841). Norway: Grieg (1843). England: Sir Arthur Sullivan (1842). In this list Richard

Wagner is the most distinctive figure, and we think it is generally admitted that he has exerted a more widespread and dominating influence on the century than any other composer. He insisted that "grand opera" should not be, after the old Italian notion, a succession of tuneful melodies sung by a highly trained voice to the accompaniment of an ordinary orchestra, but a music-drama in which the dramatic action and the music should be inseparably woven together and dependent on each other, and the orchestra should play as important a rôle as the actor or singer. His theory was revolutionary and met with great opposition, but it prevails to-day, and the influence of "German opera" is felt all over the world. Even in Italy it has snuffed out Rossini, has transformed the Verdi of "Il Trovatore" to the Verdi of "Aida" and "Otello," and has developed the younger Italian school to which Leoncavallo and Mascagni belong. There has been no such revolution in the writing of chamber-music, or in symphonic composition for the orchestra, although richness of color

Beethoven
and his
successors

Wagner
and the
music-drama

and distinction of individual style mark the difference between the orchestration of to-day and that of the last century. Wagner's extravagant opinion that with Beethoven's Ninth Symphony the last of the symphonies had been written and the vein of purely instrumental music had been exhausted, is proved to be a mistaken one by the orchestral work of Liszt, Dvorák, Grieg, Saint-Saëns, Tschaikowsky, and, most of all, Brahms, whose symphonies are classic in form but rich and modern in spirit. Brahms, too, in the estimation of so sound a critic as Sir George Grove, has never been surpassed in the realm of chamber-music and choral writing.

In the domain of song, the nineteenth century has never been equaled; no such songs have ever before been written as those of Schubert, Schumann, Grieg, Franz, Rubinstein, and Brahms. Schubert may be said to have invented the modern form of lyric song, or "lied," a form in which Franz worked exclusively and developed to its present perfection. In ecclesiastical music, England, otherwise musically unproductive, has taken a high place, and Sir Arthur Sullivan is mentioned in our list for his contributions to this department of composition. Such Englishmen as Cowan and Villiers Stanford, while not so prolific as Sir Arthur, have, perhaps, a finer and more poetic gift than his. In France we have the interesting phenomenon of a one-work composer; Gounod is known all over the world for his "Faust," but nothing else that he has ever done would have won for him general recognition. Russia, upon whom the rest of the world is apt to look as rough, untrained, and unsympathetic, has produced some composers of the first rank. Few modern composers combine sensuous beauty with deep and often melancholy feeling more strikingly than Tschaikowsky. The work of Johann Strauss, the "waltz king,"

The elevation
of dance music

and his son Johann, composer of "The Beautiful Blue Danube," must be noticed in a review of the century. They made out of the waltz something more than a mere dancing jingle. No composers have done more than they to demonstrate the value and beauty of rhythm. Of this country it is

too soon to speak. The love for music is widespread and is growing, although nationally we are too young to have reached the creative stage; signs of promise, however, may be found in the excellent work of such men as MacDowell, Horatio Parker, Henry Holden Huss, Edgar Stillman Kelley, and Arthur Whiting. In the United States the development and cheapness of the piano and the invention of the reed organ have put the best music in a simple form within the reach of families of the most modest means. We see no reason to doubt that America may, in the coming half-century, do in music what she has done in the last half-century in industry and literature, is now successfully doing in science, and is beginning to do with rapidly increasing skill and perfection in the pictorial and decorative arts.

To characterize in a sentence the musical spirit of the nineteenth century, we should say it was freedom of expression and individuality of ideas. The nineteenth-century composers have not been bound to academic forms, nor have they been afraid to say fresh and sometimes startling things. This has given us great richness of music, but it has also led to extravagance and fads. The true music-lover, as the true lover of poetry, takes beauty wherever he finds it and in whatever form, and because Richard Wagner has revolutionized certain musical ideas he does not abandon Haydn and Mendelssohn and spend all his time with Richard Strauss and Rimski-Korsakoff.

THE FUTURE

It is impossible to forecast the probable advances in science, whether practical or theoretical, nor is it easy even to indicate what fields remain for it to conquer. Of this we may be sure: the principle of evolution which it has established, which is the basis of moral as well as scientific progress, will not be lost to the world. In education we have to adjust our school system to the rapidly growing sphere of knowledge, so that it will deal with all subjects without being superficial in any, and will train the moral faculties without giving to the training a denominational or dogmatic character. In theology the Church has to complete that process of

reconstruction already begun, in order to harmonize the philosophy of religion with that which is now the accepted postulate of all other philosophy—the doctrine of evolution—and so to readjust its religious teaching to the conception of divine immanence as to revivify that reverence and love which are possible only toward a personal God. We have to carry on still further the ethical development of the past, so as at once to root ethical conceptions in eternal law and to show their application to all the relations of life. In politics the rights of men are theoretically recognized in England and America, and measurably in all western Europe, as the basis of government, but the rights and duties of nations toward each other have yet to be defined, by a gradual development and application of international law and a solution of the problem, What are the duties which the civilized nations owe to those that are uncivilized or semi-civilized? Brotherhood is as yet an academic opinion or an ethical sentiment; the work of the reformer, whether in thought or in action, is to formulate its principles, to learn what are the fundamental obligations of man to his brother man, and to apply them to the solution of current social problems. To create an American school of music, which now has little except its folk songs which is distinctive, gives scope for the musical genius of the future; to develop an American art, which is still too commonly imitative, will call for the best work of the artists. The fact that most of our literature first appears in newspapers and periodicals does more to extend its circulation than to raise its quality; the creation of libraries, public and private, and the creation of leisure for continuous reading are the most immediate needs for the development of a higher type of literature. America has the capacity to create; it has to develop a higher capacity to enjoy. In brief, if, as we have said in the opening paragraph of this rapid survey of the nineteenth century, its chief characteristic is freedom, the first duty of the twentieth century is to learn how to use that freedom in religion, politics, society, art, literature, so as to maintain the highest ideals and minister to the largest life. The work which lies before the twentieth century is as great as that which the nineteenth century has accomplished.

The Spectator

"They also serve who only stand and wait." The Spectator has assented to this proposition very heartily whenever it has been seriously brought to his notice—or, to be more exact, whenever it has been brought to his serious notice. But the Spectator never appreciated it so much as he did the other day. Mrs. Spectator had been having a few weeks in France, and she notified him that she would sail on a certain good ship which was due to arrive in New York on a Monday. As she had bought her tickets in Paris, the Spectator did not have implicit faith in the representations made to her by the French, who appear to think that saying things that are not so, especially in matters of business, is a righteous smiting of the barbarians, a giving to unworthy outsiders quite as much as their merits deserve. So the Spectator took counsel of the agents of the line on this side, and by them he was informed that the good ship, with her precious freight, would probably arrive late Tuesday afternoon or Tuesday night. Here was a disconcerting discrepancy of more than twenty-four hours. But there was another disturbing prognostication as to the coming of that steamer. The newspapers print daily very valuable and interesting little tables showing the incomings and the outgoings of ships. Now, all the papers agreed that Mrs. Spectator's boat would not be due till Wednesday. Here was confusion indeed. The good lady, on the authority of the decadent Frenchman, had announced that she would be in New York Monday; the agents said Tuesday; the newspapers said Wednesday.



Of course it never occurred to the Spectator to run any risks. His good wife should be greeted on her return as she was speeded on her departure. He therefore held himself in readiness for the summons on Monday. During that day he was rather careless, and ventured as far away as the club for luncheon. But in the afternoon he stuck closely at home, writing letters that were not of much importance, and reading old novels—old novels that were old friends and did not require careful treatment, but yielded

themselves up readily even though only the leaves were turned over. Tuesday, however, it was different. The Spectator had some faith in the American agents. "Surely," said he to himself, "they know more than these newspapers; newspapers only print a parcel of lies, anyway." And so on and on he talked to himself, and consumed nearly a whole box of matches in relighting a pipe that was always going out. He placed out his best street clothes to put on quickly when the telegraph messenger should come with a little yellow slip that told him the ship had passed Sandy Hook. He got mellow and sentimental. He remembered verses of poetry appropriate to the occasion, and could not persuade himself to be provoked when he could not recall more of Joaquin Miller's verses than these three lines:

My ship comes in, my ship comes in,
My ship comes sailing up the sea,
And I am glad as glad can be.



Directly a fog settled down over the city and over the rivers and bay; horns and bells and whistles could distinctly be heard from where the Spectator sat and waited. He was not sentimental now; he was nervous, he was cross. An indigent friend came to see him—a friend who always brought a new tale of woe, a tale told not in words but in the carefully brushed clothes that were always growing shabbier, in the cheek that always seemed paler and thinner. Now, the Spectator has great respect and affection for this friend. He knows that there are some men not cut out for contest with the brutalities of a brutal world, and he recognizes in this friend one of this sort. But, Heaven pardon the sin! the Spectator was not cordial on this occasion; he was not exactly rude, but he was inattentive where he should have been full of consideration. Well, the friend went away; and now the Spectator was in worse condition than ever. He was as contrite as he was apprehensive. He tried to write a letter to his friend praying forgiveness. But he could not do it. Those doleful bells kept ringing on, the whistles blew, and the horns sent forth their harsh, discordant note. "Those also serve who only stand and wait," the Spectator said to himself. Indeed, he was sure of it. A hundred

times rather would he have been on the ship that was bumping around in the fog or rushing to destruction than waiting on shore where he could do nothing. Waiting, indeed, for a ship, but waiting first for a telegraph messenger with his yellow slip. When night had fairly come, when darkness had settled down to make the fog even worse, he abandoned hope and went to bed, too rebellious to sleep, too unquiet even to rest.



On Wednesday morning the Spectator did not put on his lounging clothes, but arrayed himself so as to look as spick and span as possible. The Spectator confesses, with a trifle of shame perhaps, that he is not an early bird, and that breakfast at ten suits him a great deal better than it does at seven. Indeed, sometimes he has believed that early rising conduced to bad rather than to good work, to plodding rather than to nice accomplishments. He remembers a woman of nice taste who had to live on a farm, and who rebelled a little at the primitive hours. She used to say that one day was like every other day: "We get up early in the morning to have an early breakfast so that we may have an early dinner, and get an early supper to go to bed early so as to get up early in the morning." But the Spectator was glad to be up early that particular Wednesday morning. He got the papers, and skipped the thrilling news of the day. What mattered it to him what was going on in Washington, London, or Paris? His heart was at sea, and so he turned at once to the shipping news to see if there were any intelligence of the boat in which he was interested. No change. There she was, leading the list of those "due to arrive to-day." He also learned that the fog had lifted and that all was well in the lower bay and as far out as the watchers could see from Sandy Hook and Fire Island.



In his mind the Spectator begged pardon of the newspapers of the evil things he had thought and said. "They know their business," he said; "they know a hand-saw from a marlinspike." He sent his servant out for a nosegay for his buttonhole and for flowers with which to decorate Mrs. Spectator's room. Before

he permitted the servant to go, he gave minute directions as to what should be done in case he were not at home when she returned. "For the message may come at any time," he added, "and I shall go at once." When the servant got back with the flowers, he was still there, and he arranged them as tastefully as he could, wondering all the while with half his mind—the other half was occupied with listening for the telegraph messenger's ring—why in the world florists cut their flowers with such fearfully long stems. By the time the flower business had been settled it was ten o'clock—the Spectator's favorite breakfast hour. To him it seemed half-past two at least. And still there was no messenger-boy. He recalled what Mark Twain once contended. If you wish to get a letter long due, then write complaining of the neglect, and the two letters will cross on the way. So the Spectator rung his trusty messenger-call, thinking that while his messenger was going back the boy with the yellow slip would come. In a little while a boy shoved open the door, saying as he did so, "Call?" "Yes, young man," the Spectator answered. "You go back to your office and ask if the steamer So-and-so has been sighted off Sandy Hook or Fire Island." The boy departed, and in half an hour returned saying: "The superintendent says he don't know nothin' about it. If you pay one dollar, the company will let you know when the ship is sighted." But the Spectator had paid one dollar several days before. He thought, however, that he would venture another, as this appeared to be a different telegraph company. "Now I shall surely hear," said the Spectator to himself as he sat down to read an English admiral's opinion on the small achievement of our fleets in Manila Bay and in front of Santiago. This is rather an exasperating article, the Spectator believes, but he could not read it; and things with which we disagree, things which we can disprove and poke fun at, are generally very easy reading. No, he could not read, so he ordered luncheon. This was served at twelve, and the Spectator had finished at ten minutes

after. There seemed to be no way to kill time; while waiting was the sorriest business that ever was invented. It requires a woman's patience, a woman's courage. And, by the way, is it not likely that women were given this patient courage to wait because it was foreordained that men should be selfish and inconsiderate and impatient? That is a nice question, and is worth pondering over.



What happened between one and two, between two and three, and three and four of the clock the Spectator will never know. At least he hopes none of his servants will ever tell him, and they alone know of his crazy antics while he was "also serving." At four the boy arrived; at two minutes after four another boy arrived. The Spectator dismissed each with his blessing and a fresh, crisp one-dollar bill. One yellow slip read: "Steamer So-and-so will arrive, unless detained at Quarantine, about 8 P.M." The other said: "Steamer So-and-so passed Fire Island at 3:30 P.M." Now the Spectator was all right. At least he thought he was all right. But he found that he had four hours on his hands. What should he do with these? Time which usually goes at breakneck speed certainly traveled with a leaden heel that day. At last it was six, and he was off for the pier. He knew that the boat was likely to be crowded, but when he got to the landing-place he was astonished to find such a crowd an hour before the steamer should arrive. There were three hundred at least. Had three hundred people in New York, like himself, been also serving because they had to stand and wait for fully eight hours? Very likely; and very likely, too, this happens every day to a greater or less extent all the year round. That is why the Spectator has told his experiences. When finally, at half-past eight, the Spectator held his good wife in his arms and realized afresh what he had never doubted at all, that she was well worth waiting for, he whispered in her ear: "Another time, my dear, you shall not go alone; we shall go together."

THE SOURCES OF THE TROUBLES IN CHINA¹

By Arthur H. Smith

SPECIAL COMMISSIONER FOR THE OUTLOOK IN CHINA

CHINA is a vast Empire, proverbially difficult to understand, no matter what the length of time may be which has been spent in it, for the reason that, as Mr. A. R. Colquhoun has so well put it, immense and indefinite duration multiplied by incomputable numbers of population *must* make an aggregate literally incomprehensible. On this account, if on no other, it is important to be on one's guard against those cheap and easy solutions of a difficult and complex problem which, by misrepresenting some of the factors, omitting others, and remaining in total ignorance of yet more, may be able satisfactorily to explain everything about the late uprising in China in a few succinct and well-turned paragraphs. Whoever will take the trouble to consult any compendious history of foreign relations with the Chinese Empire cannot fail to be struck by the fact that the present treaties are the product of innumerable forces slowly working through long periods of time. Foreigners originally came to China for the sake of trade, and they have always fought, when there has been any fighting, for the right of treaty relations, primarily with a view to the rights of commerce. The Chinese were willing enough to allow commercial intercourse, but they would tolerate it only at the greatest possible distance from the seat of government at Peking, to wit, the city of Canton, on the extreme southeastern coast of China. Many years ago the writer, while traveling in the province of Shensi, was offered at the capital, Singanfu, an old document which proved to be the original Instructions to the first regularly accredited Minister from the United States to China, Mr. John W. Davis. In this letter the President of the United States informs his "great and good friend," the Emperor Taoukang, that he has commissioned Mr. Davis to bear the President's good wishes

to the Emperor, and "to be near your Majesty." This may have been what President Polk was inaccurately aiming at in commissioning Mr. Davis; it certainly was not what the Emperor meant by receiving him at Canton, and keeping him, together with all other diplomatic representatives, at the same spot.

It is difficult even to read with patience the mere recital of what foreigners went through with the Chinese at that early day. The conceit of the Chinese Government and of all its officials from top to bottom was simply colossal and insufferable. To us it now seems that no self-respecting nation would have put up with it for a year. Such, however, was the unwillingness to bring on a collision with the Chinese authorities that upon one occasion, when an American sailor had accidentally dropped a dish upon the head of an old boatwoman who was under the ship's side, the commander of the vessel actually submitted to the Chinese demand and sent the poor fellow into the city to be tried by the Chinese, where he was promptly bowstrung! The whole tangled relation of the East India Company to the Chinese was as full of potential and inevitable disputes with the authorities as a shad is of bones, and they proved equally difficult of extraction. The Governor-General of the two Kuang provinces—"Viceroy" he is still inaccurately termed—was generally chosen for his skill in dealing with the fierce and intractable Barbarian, who was to be tolerated, snubbed, and bled.

Under these conditions it is a wonder that the war of 1840-42 did not come about earlier. Whatever may be said to the contrary, that war was about opium almost solely, although other important issues were involved. Many of England's most candid writers and statesmen have not only admitted but declared in Parliament and in many public ways that in that war the case of the Chinese made a better

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showing, considered in itself, than that of Great Britain. "Considered in itself"—but no war of this sort can be "considered in itself," and there were graver issues than the opium trade involved, which concerned the whole future of China, little as the ignorant and obstinate men who ruled her comprehended that fact. For the peace of the world and for the welfare of the Chinese Empire itself, it was indispensable that the intolerable pride of the Chinese should receive a decisive overthrow by the only means which people and Emperor alike were able to comprehend—military force. This was eventually accomplished, albeit with great deliberation, and by the sole agency of Great Britain. This important fact is too often lost sight of by those whose main idea seems to be to exploit the Chinese Empire for their own exclusive benefit, shutting out all others. The signing of the Treaty of Nanking in the spring of 1842 is justly regarded by Dr. Williams, whether from the political, commercial, moral, or intellectual standpoint, as "one of the turning-points in the history of mankind, involving the welfare of all nations in its wide-reaching consequences." By it the Emperor of China was punished for refusing to treat the foreigners with common humanity, for cutting off their access to the Chinese with whom they wished to trade, for spurning foreign ambassadors, and for denying that intercourse with the rest of the world which they felt to be a natural right. Four new ports were opened, for the reason that the British had already seized them and could not be expelled. The British required a port for refitting ships, and as they had already to some extent occupied the island of Hongkong, it was ceded to them. Twenty years later this demand was followed by the cession of a territory on the mainland needed for expansion; and during the past year the same process has been repeated, a large section of territory being "delimited," to the intense indignation and rage of the native population, which rose in armed remonstrance, in precisely the same way as their fathers had done more than a generation before. The people of the city of Canton, as well as of the province of Kuantung, of which it is the capital, have always maintained towards foreigners a sullen hostility and

ill will which was partly, perhaps, a natural trait, and partly inherited from the old days when the foreign merchants were restricted to a small space about their "factories," and not allowed elsewhere. The treaty of 1842 abolished all this, and granted the right of entering the city, as was done in all the other ports. But the local officials would not, and probably in any case could not, control the people in this particular, and for five years the right of entry was in abeyance, when a British captain, with several vessels of war, captured all the guns in the forts at the Bogue commanding the Pearl River, and forced the authorities to grant larger space for residences and warehouses, and to agree that within two years the city gates should be unconditionally opened, as elsewhere, to all foreigners. But at the expiration of the period named the Emperor ordered the Governor-General to heed the wishes of the people and to ignore the engagement. As the rights claimed did not seem to have been explicitly enough defined to make the British case absolutely clear, the authorities, acting under orders from London, did not press the matter, and it was not until after the capture of Canton in 1857-58 that the right of free entry to the city was finally conceded.

From this single instance of Canton it is easy for the discriminating reader to perceive that, while external conditions were perpetually altering by the pressure of the irresistible foreign force employed, Chinese resistance remained the same in essence that it had ever been. Within less than fifteen years after China was held to be definitely "opened," the items of complaint on the part of the British had so accumulated, with aggravated and mordant concomitants, that another war was inevitable. With the same disregard of the claims of the Chinese and the same carelessness as to the opinions of the rest of the world which were displayed in the opening of the previous war, this one was begun upon a technicality, and was so conducted at many points as to give occasion for just criticism. Mr. Justin McCarthy will not be suspected of partiality toward the Chinese, but in his "History of Our Own Times" he declared that "the truth is, there has seldom been so flagrant and so inexcusable an example of

high-handed lawlessness in the dealings of a strong with a weak nation." The general position and claim of the British were right, and the war was inevitable, but it was full of incidents to be regretted, all of which left behind a sting in the national self-consciousness of the Chinese, who continued to act in defiance of their own repeated and explicit engagements. In the year 1858 the Taku forts were captured after slight resistance, and a treaty was negotiated at Tientsin soon after, the Chinese yielding for fear of worse consequences if they did not. Lord Elgin mentions in his Diary feeling "the painfulness of the position of a negotiator who has to treat with persons who yield nothing to reason and everything to fear, and who are at the same time profoundly ignorant of the subjects under discussion and of their own real interests."

The next year the ratifications of the British, French, and American treaties were to be exchanged, and for the first two of them Peking had been expressly designated as the place. This point the Chinese had yielded because there seemed no other way, but they had meanwhile greatly strengthened the Taku forts, stretching a boom across the Peiho, and when the British fleet advanced to proceed to Tientsin as agreed, it met with a stubborn resistance, for which it was not prepared, and on attempting to land, the forces were repulsed, with the serious loss of 89 killed and 345 wounded.

It was not until more than a year later that the British and French as allies once more took the Taku forts (from the rear), and, forcing their way to the capital of the Empire, compelled the signing of a new treaty, which was to mark a new era. This important event was attended by many of those singular phenomena which seem to differentiate the Chinese from the rest of the race. Tientsin and T'ungchou, the only cities on the way to Peking, capitulated on their own account, furnishing supplies to the invading army, on condition that the cities themselves should not be disturbed. One of the most useful arms of the British service was the Hongkong coolie regiment, which did valuable and indispensable work with great cheerfulness and success. When some of these were captured by the Chinese generals, instead of being promptly beheaded, they

were sent back minus their cues. The treachery of the Chinese in seizing Mr. Parkes and others who had gone on to T'ungchou to arrange the terms of peace was punished by the total destruction of the Emperor's Summer Palace, as well as other places of Imperial resort in the neighborhood, as "a solemn act of retribution," and it is only within recent years that the destruction thus wrought by wholesale—for which there was undoubtedly abundant provocation—has been partially repaired.

Thus, much against its will, the Chinese Government had been forced into relations with the rest of the world, by means of a series of treaties which, through the favored-nation clause, enabled each to partake of all the advantages of the rest, as vessels, to quote Dr. Martin's felicitous simile, are all raised to the same level by the small quantity of water in a single lock.

In order to estimate aright the subsequent behavior of the Chinese, it is necessary to take account of the Chinese point of view in regard to a great variety of matters, all of which were brought within the purview of the treaties, and each one of which made endless discussions and perpetual friction. The Chinese had been for decades in the habit of using opium, would not, and probably could not, give it up, and had begun to feel the need of getting it in larger quantities. The British trade in this drug was very large, and was directly concerned in bringing on, when it occurred (though it must have come sooner or later), the war of 1840-42. The Chinese Commissioner publicly destroyed a large quantity of opium, and the British treaty compelled the Chinese Government to pay for it, while for the future the trade was legalized. There is not a Christian government in the world which would not have bitterly resisted the treatment which the Chinese received in this particular. The Treaty of Tientsin was made with four Powers, and the tariff was incorporated as a constituent part of it, so that, unless all these Powers could at some future time be brought to unite upon a revision, for which no provision was made, there could be no relief for the inequalities and injustice of the rate, and for numerous other galling provisos, in regard to which the Chinese knew next to nothing, but by which, once adopted,

they were tied hand and foot. This state of things still continues, and it is impossible to say how much influence it has had upon successive generations of Chinese in making them restive under restrictions imposed *ab extra*, and rigidly enforced. If we suppose the case reversed, and our own country compelled to admit every class of goods at a uniform rate of five per cent. *ad valorem* duty, it will be readily perceived that we should soon have abundant work cut out for the Secretaries of State, of War, and of the Navy.

The coolie traffic which had sprung up in the south of China, and which had its center at the port of Macao, was the occasion of immitigable woe to China, scarcely excelled by anything within contemporaneous history. Special commissioners have been sent to Cuba and to Peru within the period since the Treaty of Tientsin has been in operation, and their reports have fully sustained the worst charges against this species of "labor system" and its concomitants. The Chinese theory has always been, in effect, that those subjects who voluntarily expatriated themselves thereby forfeited protection, and whatever befell them concerned themselves only, and not the Manchu Government in Peking. But when international law began to be imparted to the Chinese as a text-book, they gradually awakened to a sense of the grievous wrongs which their people had suffered and are still at intervals undergoing in the United States and Australia. When individual Americans have been ill treated in China, the United States Government has made it a "case," and prosecuted it to a successful issue. When Chinese in Rock Springs and many other mining towns have been murdered wholesale, it has often been thought sufficient to point out to the Chinese Ambassador, or to any inquisitive Chinese officials, like Li-Hung-Chang, that this particular act was wrought in "a Territory," which is a partly settled region over which the governmental control is loose and imperfect, or else that these acts happened in "a State," over which, by the Constitution of the United States, the General Government has no jurisdiction at all. In either case, the friends of the killed or injured Chinese returned to their own land filled with enthusiasm for

the "equal rights" which are demanded abroad and denied at home. The growing influence and largely increased circulation of native newspapers, as full of sensational falsehoods as the most "yellow journals" of our advanced civilization, give to complaints of this sort a weight which a generation since they wholly lacked, and a single reported instance of this kind may be the fertile microbe out of which there later springs a harvest of whirlwind.

One of the chronic sources of misunderstanding—or rather of irreconcilable controversy—between Western nations and the Chinese was the Audience question. To the uninstructed in Oriental affairs it might seem a minor matter with what ceremonies Foreign Ministers are received at Peking, when once they are allowed to be received at all. But the governments of all nations, rightly apprehending the importance of a precedent which should not only omit the "koto," but sharply differentiate equal nations from the numerous dependent and tributary States with which Chinese history is filled, united to make common cause, and in June, 1873, the young Emperor received the envoys from Western lands in the manner befitting their rank and office as legates from sister powers. But even this victory, after a long and fiercely contested battle, was not regarded as complete, on account of the unsuitability of the particular building chosen, which was held to have associations with tribute and inferiority. Little by little these difficulties have been overcome, until the climax of triumph was attained in the early months of 1899, when the Empress Dowager herself received the wives of the Foreign Ministers in a special place, and with every token of cordiality and esteem, personally welcoming every one of them, and murmuring gently to each one the assuring aphorism that we are all "one family," dismissing them, after some hours, with a handsome present, full of admiration for her Majesty and hopes for China. At the instance of the foreign ladies of the Legations, this touching interview was repeated at the beginning of the current year, under like conditions. Five months later her Majesty was issuing edicts which ordered her troops, in large numbers and constantly recruited with fresh men, to

throw Krupp shells and fire Mauser and Mannlicher bullets into the dwelling-places of these same ladies from the West, with a view to their speedy extinction, thus leaving only the Chinese (and Manchu) contingent of the "one family" surviving.

The terrible Taiping rebellion, which overspread the greater part of the Empire, devastated the fairest provinces and ruined the largest cities for the period of fifteen years, may be said to owe its origin solely to an impulse received by its founder, Hsüeh-shan, from reading Christian books and conversing with Chinese Christians and an American missionary named Roberts. It had for one of its objects the destruction of idols and the substitution of a different form of worship, which speedily became corrupt, egotistical, and blasphemous. Yet it was many months before the true nature of this great movement disclosed itself, and in the meantime there were many foreigners who looked upon it with undisguised favor, hoping that, if guided aright, it might prove the means of regenerating the Empire and of putting aside the reigning dynasty. It is important to bear in mind, what is so often overlooked or forgotten, that Chinese and Manchus are by no means the same people, although for two centuries and a half they have been so closely intertwined. Much of the haughty exclusiveness displayed towards foreigners during the past century has been probably due to the Manchu element in the Government rather than to the Chinese.

The constant struggles to prevent foreigners from entering the capital as ambassadors, as merchants, as residents, and especially to hinder any *army* from coming near to its sacred walls—an attempt recently repeated by Li-Hung-Chang with conspicuous ill success—is clearly traceable to a fear that the thin edge of a wedge is a dangerous tool. The Manchu rulers remembered how their own ancestors stepped into an imperial city and a splendid palace without the smallest effort, and, with a not unnatural jealousy, they wished to keep at a distance any Power which showed itself able to do the same. This strong feeling of the Imperial family, shared by the princes and nobles, was easily communicable to the rest of the people of the Empire, for in China the prince is the dish and the people are the water: if the dish

is round, the water will be round; if the dish is square, the water will be square also.

But to return to the Taipings, from which we have been led astray. It was almost inevitable, since the connection between this most formidable of all risings against constituted authority in the Empire and foreigners was so close and so evident, that the Government should suppose, and the Chinese should feel, that it was fomented and patronized by the foreigners of set purpose. As has been remarked, there was, indeed, a time when it was a serious question whether a foreign reformation of China might not best be accomplished by assisting and then controlling the Taiping leaders. Their extravagant pretensions and preposterous claims soon rendered this impossible; and when the decision had once been made to conclude treaties with the Manchu Government in Peking, all foreign interest in the rebellion as a movement fell to forty degrees below zero. But there were many foreign adventurers who helped it on from mercenary motives, and the whole train of circumstances connected with the movement cannot have been without its influence in creating antipathy to Westerners.

One other matter of great importance must be briefly mentioned. When, by the treaty of 1842, five ports were opened, separate plats of land were in each one set aside for the use of foreigners, which were to be governed by the various nationalities. As no foreigner could submit to the execution of Chinese laws by Chinese processes, this course was a necessity so far as extraterritoriality goes, but it soon showed itself as a great evil. As the settlements became more prosperous, business multiplied, and tens of thousands of Chinese crowded into the foreign settlement of Shanghai, over whom their own officials exercise but a limited and circuitous jurisdiction. The friction attending such an *imperium in imperio* is to a certain extent inevitable, and it is greatly augmented whenever either the foreign or the Chinese officials concerned in the resultant "mixed courts" prove unreasonable or obstructive. The Chinese are far less sensitive to the inequality and incidental injustice associated with extraterritorial rights than the Japanese, who, after energetic struggles, have rid themselves of it altogether; but

there is no doubt that it has been as vinegar to the teeth and smoke to the eyes of hundreds of Chinese officials, to tens of thousands of subjects, and not

less so to the central Government itself, which is thus perpetually reminded of its own shortsightedness, weakness, and inferiority to other "sister nations."

Up from Slavery: An Autobiography¹

By Booker T. Washington

Chapter IX.—Anxious Days and Sleepless Nights

THE coming of Christmas, that first year of our residence in Alabama, gave us an opportunity to get a further insight into the real life of the people. The first thing that reminded us that Christmas had arrived was the "fore day" visits of scores of children rapping at our doors, asking for "Chris'mus gifts! Chris'mus gifts!" Between the hours of two o'clock and five o'clock in the morning I presume that we must have had a half-hundred such calls. This custom prevails throughout this portion of the South to-day.

During the days of slavery it was a custom quite generally observed throughout all the Southern States to give the colored people a week of holiday at Christmas, or to allow the holiday to continue as long as the "yule log" lasted. The male members of the race, and often the female members, were expected to get drunk. We found that for a whole week the colored people in and around Tuskegee dropped work the day before Christmas, and that it was difficult to get any one to perform any service from the time they stopped work until after the New Year. Persons who at other times did not use strong drink thought it quite the proper thing to indulge in it rather freely during the Christmas week. There was a widespread hilarity, and a free use of guns, pistols, and gunpowder generally. The sacredness of the season seemed to have been almost wholly lost sight of.

During this first Christmas vacation I went some distance from the town to visit the people on one of the large plantations. In their poverty and ignorance it was pathetic to see their attempts to get joy out of the season that in most parts of the country is so sacred and so dear to

the heart. In one cabin I noticed that all that the five children had to remind them of the coming of Christ was a single bunch of firecrackers, which they had divided among them. In another cabin, where there were at least a half-dozen persons, they had only ten cents' worth of ginger-cakes, which had been bought in the store the day before. In another family there were only a few pieces of sugarcane. In still another cabin I found nothing but a new jug of cheap, mean whisky, which the husband and wife were making free use of, notwithstanding the fact that the husband was one of the local ministers. In a few instances I found that the people had gotten hold of some bright-colored cards that had been designed for advertising purposes, and were making the most of those. In other homes some member of the family had bought a new pistol. In the majority of cases there was nothing to be seen in the cabin to remind one of the coming of the Saviour, except that the people had ceased work in the fields and were lounging about their homes. At night, during Christmas week, they usually had what they called a "frolic," in some cabin on the plantation. This meant a kind of rough dance, where there was likely to be a good deal of whisky used, and where there might be some shooting or cutting with razors.

While I was making this Christmas visit I met an old colored man who was one of the numerous local preachers, who tried to convince me, from the experience Adam had in the Garden of Eden, that God had cursed all labor, and that, therefore, it was a sin for any man to work. For that reason this man sought to do as little work as possible. He seemed at that time to be supremely happy, because he was living, as he expressed it, through one week that was free from sin.

In the school we made a special effort

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to teach our students the meaning of Christmas, and to give them lessons in its proper observance. In this we have been successful to a degree that makes me feel safe in saying that the season now has a new meaning, not only through all that immediate region, but, in a measure, wherever our graduates have gone.

At the present time one of the most satisfactory features of the Christmas and Thanksgiving seasons at Tuskegee is the unselfish and beautiful way in which our graduates and students spend their time in ministering to the comfort and happiness of others, especially the unfortunate. Not long ago some of our young men spent a holiday in rebuilding a cabin for a helpless colored woman who is about seventy-five years old. At another time I remember that I made it known in chapel, one night, that a very poor student was suffering from cold, because he needed a coat. The next morning two coats were sent to my office for him.

I have referred to the disposition on the part of the white people in the town of Tuskegee and vicinity to help the school. From the first, I resolved to make the school a real part of the community in which it was located. I was determined that no one should have the feeling that it was a foreign institution, dropped down in the midst of the people, for which they had no responsibility and in which they had no interest. I noticed that the very fact that they had been asked to contribute towards the purchase of the land made them begin to feel as if it was going to be their school, to a large degree. I noted that just in proportion as we made the white people feel that the institution was a part of the life of the community, and that, while we wanted to make friends in Boston, for example, we also wanted to make white friends in Tuskegee, and that we wanted to make the school of real service to all the people, their attitude towards the school became favorable.

Perhaps I might add right here, what I hope to demonstrate later, that, so far as I know, the Tuskegee school at the present time has no warmer and more enthusiastic friends anywhere than it has among the white citizens of Tuskegee and throughout the State of Alabama and the entire

South. From the first, I have advised our people in the South to make friends in every straightforward, manly way with their next-door neighbor, whether he be a black man or a white man. I have also advised them, where no principle is at stake, to consult the interests of their local communities, and to advise with their friends in regard to their voting.

For several months the work of securing the money with which to pay for the farm went on without ceasing. At the end of three months enough was secured to repay the loan of two hundred and fifty dollars to General Marshall, and within two months more we had secured the entire five hundred dollars and had received a deed of the one hundred acres of land. This gave us a great deal of satisfaction. It was not only a source of satisfaction to secure a permanent location for the school, but it was equally satisfactory to know that the greater part of the money with which it was paid for had been gotten from the white and colored people in the town of Tuskegee. The most of this money was obtained by holding festivals and concerts, and from small individual donations.

Our next effort was in the direction of increasing the cultivation of the land, so as to secure some return from it, and at the same time give the students training in agriculture. All the industries at Tuskegee have been started in natural and logical order, growing out of the needs of a community settlement. We began with farming, because we wanted something to eat.

Many of the students, also, were able to remain in school but a few weeks at a time, because they had so little money with which to pay their board. Thus another object which made it desirable to get an industrial system started was in order to make it available as a means of helping the students to earn money enough to enable them to remain in school during the nine months' session of the school year.

The first animal that the school came into possession of was an old blind horse, given us by one of the white citizens of Tuskegee. Perhaps I may add here that at the present time the school owns over two hundred horses, colts, mules, cows, calves, and oxen, and about seven hun-

dred hogs and pigs, as well as a large number of sheep and goats.

The school was constantly growing in numbers, so much so that, after we had got the farm paid for, the cultivation of the land begun, and the old cabins which we had found on the place somewhat repaired, we turned our attention towards providing a large, substantial building. After having given a good deal of thought to the subject, we finally had the plans drawn for a building that was estimated to cost about six thousand dollars. This seemed to us a tremendous sum, but we knew that the school must go backward or forward, and that our work would mean little unless we could get hold of the students in their home life.

One incident which occurred about this time gave me a great deal of satisfaction as well as surprise. When it became known in the town that we were discussing the plans for a new, large building, a Southern white man who was operating a sawmill not far from Tuskegee came to me and said that he would gladly put all the lumber necessary to erect the building on the grounds, with no other guarantee for payment than my word that it would be paid for when we secured some money. I told the man frankly that at the time we did not have in our hands one dollar of the money needed. Notwithstanding this, he insisted on being allowed to put the lumber on the grounds. After we had secured some portion of the money we permitted him to do this.

Miss Davidson again began the work of securing in various ways small contributions for the new building from the white and colored people in and near Tuskegee. I think I never saw a community of people so happy over anything as were the colored people over the prospect of this new building. One day, when we were holding a meeting to secure funds for its erection, an old, ante-bellum colored man came a distance of twelve miles and brought in his ox-cart a large hog. When the meeting was in progress, he rose in the midst of the company and said that he had no money which he could give, but that he had raised two fine hogs and that he had brought one of them as a contribution towards the expenses of the building. He closed his announcement by saying: "Any nigger that's got any

love for his race, or any respect for himself, will bring a hog to the next meeting." Quite a number of men in the community also volunteered to give several days' work, each, towards the erection of the building.

After we had secured all the help that we could in Tuskegee, Miss Davidson decided to go North for the purpose of securing additional funds. For weeks she visited individuals and spoke in churches and before Sunday-schools and other organizations. She found this work quite trying, and often embarrassing. The school was not known, but she was not long in winning her way into the confidence of the best people in the North.

The first gift from any Northern person was received from a New York lady whom Miss Davidson met on the boat that was taking her North. They fell into a conversation, and the Northern lady became so much interested in the effort being made at Tuskegee that before they parted she handed Miss Davidson a check for fifty dollars. For some time before our marriage, and also after it, Miss Davidson kept up the work of securing money in the North and in the South by interesting people by personal visits and through correspondence. At the same time she kept in close touch with the work at Tuskegee, as lady principal and class-room teacher. In addition to this, she worked among the older people in and near Tuskegee, and taught a Sunday-school class in the town. She was never very strong, but never seemed happy unless she was giving all of her strength to the cause which she loved. Often, at night, after spending the day in going from door to door trying to interest persons in the work at Tuskegee, she would be so exhausted that she could not undress herself. A lady upon whom she called, in Boston, afterwards told me that at one time when Miss Davidson called to see her and sent up her card she was detained a little before she could see Miss Davidson, and when she entered the parlor she found Miss Davidson so exhausted that she had fallen asleep.

While putting up our first building, which was named Porter Hall, after Mr. A. H. Porter, of Brooklyn, N. Y., who gave a generous sum towards its erection, the need for money became acute. I had

given one of our creditors a promise that upon a certain day he should be paid four hundred dollars. On the morning of that day we did not have a dollar. The mail arrived at the school at ten o'clock, and in this mail there was a check sent by Miss Davidson for exactly four hundred dollars. I could relate many instances of almost the same character. This four hundred dollars was given by two ladies in Boston. Two years later, when the work at Tuskegee had grown considerably, and when we were in the midst of a season when we were so much in need of money that the future looked doubtful and gloomy, the same two Boston ladies sent us six thousand dollars. Words cannot describe our surprise, or the encouragement that the gift brought to us. Perhaps I might add here that for fourteen years these same friends have sent us six thousand dollars each year.

As soon as the plans were drawn for the new building, the students began digging out the earth where the foundations were to be laid, working after the regular classes were over. They had not fully outgrown the idea that it was hardly the proper thing for them to use their hands, since they had come there, as one of them expressed it, "to be educated, and not to work." Gradually, though, I noted with satisfaction that a sentiment in favor of work was gaining ground. After a few weeks of hard work the foundations were ready, and a day was appointed for the laying of the corner-stone.

When it is considered that the laying of this corner-stone took place in the heart of the South, in the "Black Belt," in the center of that part of our country that was most devoted to slavery; that at that time slavery had been abolished only about sixteen years; that only sixteen years before that no negro could be taught from books without the teacher receiving the condemnation of the law or of public sentiment—when all this is considered, the scene that was witnessed on that spring day at Tuskegee was a remarkable one. I believe there are few places in the world where it could have taken place.

The principal address was delivered by the Hon. Waddy Thompson, the Superintendent of Education for the county. About the corner-stone were gathered the teachers, the students, their parents and

friends, the county officials—who were white—and all the leading white men in that vicinity, together with many of the black men and women whom these same white people but a few years before had held a title to as property. The members of both races were anxious to exercise the privilege of placing under the corner-stone some memento.

Before the building was completed we passed through some very trying seasons. More than once our hearts were made to bleed, as it were, because bills were falling due that we did not have the money to meet. Perhaps no one who has not gone through the experience, month after month, of trying to erect buildings and provide equipment for a school when no one knew where the money was to come from, can properly appreciate the difficulties under which we labored. During the first years at Tuskegee I recall that night after night I would roll and toss on my bed, without sleep, because of the anxiety and uncertainty which we were in regarding money. I knew that, in a large degree, we were trying an experiment—that of testing whether or not it was possible for negroes to build up and control the affairs of a large educational institution. I knew that if we failed it would injure the whole race. I knew that the presumption was against us. I knew that in the case of white people beginning such an enterprise it would be taken for granted that they were going to succeed, but in our case I felt that people would be surprised if we succeeded. All this made a burden which pressed down on us, sometimes, it seemed, at the rate of a thousand pounds to the square inch.

In all our difficulties and anxieties, however, I never went to a white or a black person in the town of Tuskegee for any assistance that was in his power to render, without being helped according to his means. More than a dozen times, when bills figuring up into the hundreds of dollars were falling due, I applied to the white men of Tuskegee for small loans, often borrowing small amounts from as many as a half-dozen persons, to meet our obligations. One thing I was determined to do from the first, and that was to keep the credit of the school high; and this, I think I can say without boasting, we have done all through these years.

I shall always remember a bit of advice given me by Mr. George W. Campbell, the white man to whom I have referred as the one who induced General Armstrong to send me to Tuskegee. Soon after I entered upon the work Mr. Campbell said to me, in his fatherly way: "Washington, always remember that credit is capital."

At one time, when we were in the greatest distress for money that we ever experienced, I placed the situation frankly before General Armstrong. Without hesitation he gave me his personal check for all the money which he had saved for his own use. This was not the only time that General Armstrong helped Tuskegee in this way. I do not think that I have ever made this fact public before.

During the summer of 1882, at the end of the first year's work of the school, I

was married to Miss Fannie N. Smith, of Malden, West Virginia. We began keeping house in Tuskegee early in the fall. This made a home for our teachers, who now had been increased to four in number. My wife was also a graduate of the Hampton Institute. After earnest and constant work in the interests of the school, together with her housekeeping duties, my wife passed away in May, 1884. One child, Portia M. Washington, was born during our marriage.

From the first my wife most earnestly devoted her thoughts and time to the work of the school, and was completely one with me in every interest and ambition. She passed away, however, before she had an opportunity of seeing what the school was designed to be.

[TO BE CONTINUED]

Some Emerson Memories

By Edward Everett Hale

AFTER half a century, there seems no harm in printing from an old journal the full notes of a visit from Ralph Waldo Emerson. It certainly spoke well for the good sense of this country that Emerson received eighty-six votes for his place in the Hall of Heroes. Stanley said of him ten years ago that he preached every sermon which Stanley heard in America. The same might be said of every sermon preached last Sunday.

Thursday, January 25, 1849.

Mr. Ralph Waldo Emerson called here this afternoon, and sat an hour or two, talking very pleasantly of his European journey. I asked him, in the course of the conversation, about the *soi-disant* philanthropic set in England, the Howitt's Journal and People's Annual people, saying they seemed very flat. He said: "I did not meet many of those people, hardly any of them. Mary Howitt I met somewhere one evening, but that was all. Her husband, William Howitt, I never liked. I never liked anything of his that I have seen, except a book of the Seasons, a little green book, a better sort of an almanac. Yes, at Manchester I did meet some Irish people, abolitionists, who were interested in us and America in that rela-

tion, but they were not good specimens. I saw very few of any of those people. I saw a great many philanthropic men, truly philanthropic men, but not of the set you allude to."

"Southwood Smith, did you meet?"
"No, I did not see him. I did not know enough about him. I met C. P. Chadwick, the Water Commissioner, and he interested me very much. A jolly-looking, English-looking man, of very fine heart and abilities. He interested me because he is one of Carlyle's heroes. Carlyle has very few heroes, and Chadwick is one. He has perhaps three heroes now: Chadwick, the Emperor Nicholas, and Sir Robert Peel. Peel, to be sure, is a Member of Parliament, and that, in Carlyle's eyes, is bad, very bad, almost the worst thing that can be said of a man. Still, even Peel, in certain points of view, may be a hero, and so he is one. But the Czar Nicholas is his favorite. I saw in Boston the other day Lord, a good fellow who is lecturing there, and he told me a story of Carlyle which I recognized at once. I had heard it in England. Lord, it seems, was the man alluded to in it. He called by appointment on Carlyle. Carlyle was engaged, could not see him. Lord was going away, when Mrs. Carlyle appeared. He said he would call another

time ; but she, thinking, I suppose, that another time would be just as bad, said he had better stay then and be done with it. And so Lord did not go away, but made the call. Carlyle, of course, was very cross, snappish, and domineering, as in his way he is. Lord tried to interest him, in his good republican way, by telling of America, of the growing daughter of old England, and the millions on millions of readers and thinkers here ; but Carlyle cut him short with—‘I’m getting tired of Americans. They seem to me great boasters. I like a good white Russian best, after all.’ Lord tells the story with perfect good nature, and I recognized it as the same story which I had heard, hardly exaggerated, at Manchester. That is Carlyle’s way. Mark, he is good, really good. He will do anything to serve you, will write hundreds of notes to get a poor Scotchman a place in the customs, but he will be cross when he talks of anybody but himself and those he loves. The friends round him, a dozen of them, are men he values and who value him. Foster, son of the Quaker Foster, a fine young man, Tennyson, Milnes, and the rest, he likes, likes to have them near him ; but when he talks of them, he *will* call them babblers, twaddlers, bladders, and so on, only speaking of the weak points which he finds, though conscious enough of the others. Don’t let me mislead you ; this does not tell against the goodness of his heart. That is right. But he does not analyze bright features of character as well as dark ones—he is not so much interested in attempting it, and does not do it so well.”

“The Czar Nicholas,” said I, “is a hero on a scale dignified enough to take his fancy.”

“Yes, he likes that. You see in him just what you have seen in his books. Foster says it is all ‘the gospel of the musket’ with him, and that tells the story.

‘He shall be shot through the body,’ ‘They shall be shot through the body,’ end all his discussions—West India question, Irish question, and the rest—he always ends with addressing negroes or Irish, and telling them, ‘You shall be shot through, or driven into the sea.’”

“Then we may be thankful that we have as little as we do on Cromwell in Ireland?”

“Oh, yes, you see there how he is the hero of his own books. He identifies himself with his own heroes. *Burns*—he constantly reminds you of Burns in his intense Scotch nationality. And Sam Johnson—you cannot hear him talk without thinking of Johnson. You know that saying about Johnson, that if his pistol missed fire he would knock you down with its butt-end. It is just so with Carlyle.”

Mr. E. talked on in this very pleasant strain, of course I hardly saying a word. He told me of Browning and Miss Barrett, of Blanqui and Barbes, of Arthur Hugh Clough, in whom he is greatly interested, and his new poem, the “Bothy of Toper Nofunsich,” or some such—an Oxford vacation pastoral—of the young Arnolds ; Clough was a favorite pupil of Arnold’s—of Tennyson (a good deal), of this new Foster, of Macaulay. “So that in some circles they call even Macaulay a bore. That seemed to me most pathetic—that Macaulay, the most perfect of conversers—just your idea of learning, as displayed in the dining-out way—should be pronounced a bore.”

Macaulay prides himself on his local knowledge of London, but Emerson said Henry Coleman showed London to Englishmen, and knew more of it than they. He spoke of his lectures and audiences, of Napoleon Bonaparte [Louis], whom he heard speak, and, indeed, of a great deal besides. N. N.

Any Daughter to Any Mother

By Mary B. Hinton

In bitter pangs the babe was born ;
By greater pangs the child was reared.
Not yet the mother’s heart, though torn,
Was scarred and seared.

But will left will, dividing far ;
’Tis written in the book of fate

That each must follow his own star,
And all must wait.

Mother, in thine a mother’s hand
Is clasped to-day across the years.
In the great hand of God we stand,
And smile through tears.

The Two Montreals

By Lillian W. Betts

THE visitor to Montreal is at once impressed by its beauty. The background of its magnificent park, well named Mount Royal, brings out the soft gray tones of the stone used in most of the buildings, both public and private; the effect is restful and pleasing. There are two Montreals—the old and the new; the one keeping its characteristics apart from the other, in houses, people, language. In the old city French is the mother tongue. Young and old use it, and it is a common experience to find boys and girls of fifteen to eighteen unable to understand one word of English. In the old city the gray stone of the buildings has darkened, and in the depressions of its rough surface the soft tinge of green appears, adding greatly to the impression of age. The high pitched roofs—there are often two stories of dormer windows above a one-storied house—are usually painted red. The dormer windows are curtained and are bright with flowers; the impression of burdensome poverty is not given even in the narrowest and darkest of the streets. The little houses, often nestling in the shadow of large business houses and factories, have that indefinable appearance that marks the home of one family. Small houses, on streets that scarcely permit of two people walking abreast on the wooden sidewalks, with the streets between unpaved, or with pavement so covered as to give the impression that it is unpaved, have windows brilliant with flowers, and curtained to preserve the privacy so dear to the man born under the English flag. The stranger passing along these streets is at once impressed by the fact that there is a large floating population in Montreal. “*A louer, chambre*” hangs at almost all the doors or in the windows of the section occupied by the working population. These are the evidences of poverty’s resolve somehow to live in at least its own hired house.

What the State House dome is to Boston, Mount Royal is to the new Montreal. The broad streets focus attention on this beautiful park. The more modern city, including the rapidly growing new Mon-

treal, wins the affections of the visitor. The broad streets are flooded with sunshine, the small squares with grass and trees; each bears testimony to the veneration and loyalty as well as to the artistic sense of the people. The statues to be found in all the squares keep alive the memories of its heroes, mark its progress and its history, and modify the sense of commercialism inseparable from the great prosperity of the present.

There is evidence of wealth in Montreal. Some of the avenues are lined with beautiful mansions surrounded by grounds kept with great care. Admiration deepens when the streets having houses that rent from four to seven hundred dollars a year are known. The architecture is attractive and possesses character that does not become monotonous because of uniformity; nor is its diversity a mere matter of difference for the sake of difference, a style too prevalent at the present time in house architecture in cities. The English characteristic is shown in what is known in Montreal as “the three-flat house.” These houses are of three stories, each having a private entrance; one on the street level, and two from the high stoop. In the more elaborate a vestibule protects the two entrances. These flats rent from thirty to fifty dollars a month, and have direct light and air in each room. Each flat is a complete house in itself. The air of privacy and comfort that prevails in the streets where this class of house predominates is one more evidence of the rent-paying citizen’s estimate of what is necessary expense.

Montreal gives the most positive evidence that its ground plan grew out of the needs of the people at each stage of its civilization. When safety lay in keeping close together as a protection against common foes, the streets were narrow, the houses low and compact. As civilization spread, the streets broadened, the houses were separated, and squares, which were the early meeting-places of the people, appeared. These are still used in the old section as promenades. At an early date the heroes of Church and State were

honored by statues erected in the squares, keeping alive the memory of Canada's growth as well as of her early struggle. As the relations between Canada and England deepened, the heroes of the older nation were honored. Now the mind of the visitor finds it difficult to adjust itself to the apparent contradiction of the nation's heroes honored among a people using a foreign tongue. It is startling, when the street-cars pass into certain sections of the city, to hear the conductor call out the names of the streets in French; it is not unusual to find a conductor who has great difficulty in answering questions in English.

The church spires cast their protecting shadows everywhere. To give this beautiful land to God was the aim of those first brave settlers, and the city to-day fulfills their purpose. Everywhere the churches stand, and almost all of them with open doors. The Roman Catholic churches, many of them of historic interest, containing paintings and statues of great value because of their history, are never empty. Kneeling figures are everywhere, from the tot who gazes in childish wonder at the visitor, to the devotee who has no sense of time or place, so lost is he in the prayer for help or forgiveness. To one accustomed to the Sundays in "the States" Sunday in Montreal is a revelation. Long before dawn the bells ring out, and the sound of footsteps responding brings the consciousness that it is Sunday. By ten o'clock the streets are filled with people hurrying in every direction to the churches of their faith. Between half-past six and seven this is repeated. Hurried visits to several churches revealed conditions that must inspire pastors—devout people filling the houses of worship to the doors. The citizens tell you it is a city of churches. It is more, it is a city of church-going people.

In the lower eastern section, rapidly taking on a cosmopolitan character, the afternoon and evening are given to pleasure. In the Jewish section and among the Italians the stores are open all day Sunday, to the scandal of the native citizens, both English and French. It is in this section that the housing and the industrial problems of Montreal are attracting attention. They are the problems

which these two races bring everywhere when first they colonize. At the root of this huddling is the sense of a common cause and the consciousness that the races are a common object of contempt, dislike, and apprehension to the native-born. Rapidly they develop common interests, industrial and later political, which cause them to take possession of the section where first they appear more or less apologetically. Instead of seekers after employment they become employers, and out of their very necessities, encouraged by men of capital, they become that most oppressive factor in the industrial world, the sub-contractors. The sweat-shop, with all its attendant evils, has gained a foothold in Montreal. Men are working long hours for five and six dollars per week; women and girls are receiving as low as one dollar and twenty-five cents per week. This rate of wages compels overcrowding; it makes the use of the same room for family and workroom necessary to prevent starvation. A form of apprenticeship prevails which enables the sub-contractor to secure workers for periods ranging from one to three months for nothing, and when these begin to earn more than the lowest wages they are usually turned out to make room for a new batch of apprentices. This, of course, leaves to the sub-contractor his greatest margin of profit. To him the difference between the amount he expends in wages and the amount he receives in his contract represents his profits.

In March of 1900 the Government showed its conscience by the passage of a resolution forbidding the subletting of Government contracts, and compelling the payment of the current rate of wages for like service in the district where the work for the Government is being done. In addition, provision was made for the employment of an officer known as the "Fair Wages Officer," whose business it is to see to it that the contractors maintain the standard specified by the Government. In 1897 the Government had passed the Alien Labor Law, which makes the importation of labor for carrying out contracts illegal. A contract was awarded not long since to a firm of American contractors who brought with them Italian laborers. They were not allowed to proceed with the work until they deported

their laborers, or had given proof that they paid the current scale of wages in the district where the work was being done.

Wages vary greatly in Canada. Carpenters receive from \$1.50 to \$2.50 per day; laborers, from \$1 to \$1.50; bricklayers, from \$2.50 to \$5. The wages in Montreal do not touch the highest level; they range from the lowest to the scale midway between that and the highest. Women working in the same employments as men are paid much less.

The schools of Montreal are most interesting, not only for the great excellence that prevails in many of them, but because they present such novel features when contrasted with public schools as they are known in the United States. In Montreal there are two boards of education, designated as the Protestant Board of School Commissioners and the Roman Catholic Board of School Commissioners. Each board controls the schools committed to its care as though the other board did not exist. For school purposes property is divided into three classes—Protestant, Roman Catholic, and Neutral. All school taxes collected on property owned by Protestants goes to the Protestant Board of School Commissioners; school taxes on property owned by Roman Catholics is entirely under the control of the Roman Catholic School Commissioners. Neutral property is that property owned by corporations, and the taxes of this class are divided equally between the two Boards. The Jews did vote their taxes to the Protestant Board, but now a special arrangement exists. Jews, Roman Catholics, and non-residents have the privilege of sending their children to the Protestant schools if there are seats not wanted by resident Protestant pupils. Privileges in the schools are held subject to the claims of the resident Protestant families always. The free school as known in the United States does not exist. Small fees are charged in the lower grades. In the high school the fees are higher: five dollars per term of three months in the kindergarten and transition class, rising gradually until fifteen dollars per term is the rate in the sixth form. When four or more children are attending the high school, three only are charged fees. In the other schools, analogous to our primary

and grammar schools, fees are charged for only two children from the same family. These fees are collected monthly or quarterly, as the case may be, by the principal, and on the eighth day of each month are paid to the Treasurer of the Board. If the claim of poverty is proved to the satisfaction of the principal, the payment of fees is remitted, subject to the approval of the right authorities. The Government appropriation for school purposes is divided equally between the two Boards. The Roman Catholic Commissioners divide the school moneys under their control among the church schools under the teaching orders. In Montreal the taxable property is owned about equally by Protestants and Roman Catholics. About three-fourths of the population are Roman Catholic. This system of taxation gives one-half of the school taxes to support the schools for one-quarter of the population. The Protestant Board of Commissioners makes a generous allowance to the Baron de Hirsch School, both day and night school, and to the McGill Model School, which is the teachers' training-school of Montreal.

The kindergarten and the transition class form a part of each of the schools under the Protestant Commissioners. The school age is from five to sixteen. Class work for children under six is discouraged. A child over six who is not fitted for class work is assigned to the transition class; under six to the kindergarten. The promotions occur every six months. Each kindergarten has two rooms, or has the use of the assembly-room for games, circles, and marching. The windows are filled with plants, and fish, birds, and rabbits are part of the room furniture. The transition class room has the dignity of desks, but is decorated like the kindergarten room, and has a morning circle, stories, and games. The play circle and marching are in the assembly-room. The end and aim of education is to teach self-reliance, from the kindergarten up. The next notable element is the extreme courtesy that governs the relations of pupil and teacher, although the greatest liberty is given to pupils when not engaged in class work. It was the writer's privilege to attend the high school recently when Lord Strathcona presented a certificate for bravery to one of the teachers, who saved

a child's life last summer. Fourteen hundred pupils, ranging from the kindergarten to seniors who will pass examinations for McGill University, were assembled. The pupils were talking to one another in well-modulated voices, sitting easily and comfortably in their seats. Teachers were in groups through the room. The principal—officially, the Rector—went on the platform, raised his hand, and at once every child was in order and silent. He gave some directions, left the platform, and immediately the buzz of conversation was resumed. The assistant master secured the same effect in the same way just before the titled visitor, with the Rector and the Board, entered, walking two and two. They were greeted by waving flags and cheers, which, at the first note from the piano, changed to "God Save the Queen," beautifully sung in parts. During a speech of over half an hour those fourteen hundred pupils, large and small, were perfectly quiet, although the voice of the speaker was not audible half-way down the room. During recess the teachers moved among the children in the playgrounds with perfect control, but without seeming to exercise it. The playing, even in the schools of the poorest neighborhood, never reached the point of roughness, nor approached it.

The question of religion in the public schools is always one that arouses feeling. The division of the schools under two Boards necessarily reduces this discussion in Montreal. As a matter of fact, the children of the kindergarten must commit to memory the Lord's Prayer, Psalm xxiii., 1 Kings iii., part of verses 7-9. This is for September and October. For November, Psalm c., 4, Acts xx., 35, 2 Corinthians ix., 15. For December, Luke ii., 8-16; January, Hebrews xiii., 8; Easter, 1 Corinthians xv., 20, John xi., 25; the balance of the year, Song of Solomon ii., 15, Proverbs xxv., 11, iv., 55, xxx., 24-28, Song of Solomon ii., 11, 12, in the order given. Under the head of Memory Selection for the several forms, the first year the work required is the Lord's Prayer, the Beatitudes, Psalm xxiii., "God Save the Queen," "The Red, White, and Blue," "Hurrah, Hurrah for Canada;" the fourth year, the Ten Commandments, Mark xv., "Lead, Kindly Light," "Psalm of Life," "The Brook,"

"The Valley Brook," "The Village Blacksmith," "The Song of Our Fathers," "The Slave's Dream." As the pupils advance the required memory work increases, with the constant return to the first requirements in addition, evidently for the pupils who do not enter the lower forms. Only Protestant pupils are required to attend Biblical instruction, by direction of the Board.

Two things must be said of the children of Montreal. They are orderly and courteous everywhere; they are reverent in the churches, taking part in the services even when unaccompanied by adults. The little children turn readily to the lessons read, and find the text. It seems almost certain that what is designated as Scripture and Morals in the curriculum of the schools contributes to this happy effect.

There are class libraries and a general school library in the schools. The assembly-rooms are furnished with seats, without desks, arranged in a semicircle, and are provided with opaque shades and a large lantern for use in illustrating lectures. In many of these rooms are tablets erected to the memory of teachers.

In the high school the male teachers wear their scholar's gowns and caps, with hoods giving their degrees. The connection with McGill University is very close; the examiners are the appointed professors from the University. The graduating age from the high school is seventeen years.

The requirements for teachers in Montreal are severe, and the salaries are very low. This latter fact the Board deplores, but points out that the other requirements of the schools force this unhappy result, which will cease as soon as the finances of the Board allow. There is little to criticise in the public schools of Montreal, but much to arouse deep admiration and enthusiasm, much that might be imitated elsewhere.

There can be no kind of suffering, mental or physical, that may not find asylum in Montreal. Hundreds of men and women in that city live to serve the unfortunate, to teach, to pray with and for their fellow-men. This fact is thrust constantly on the attention. The institutions are for the most part under the supervision and control of the Roman Catholic Church. Many of these institutions date back to

the very earliest days in the history of Canada; some of them are corporations of great wealth. The Protestants, in proportion to their numbers in the community, are equally active. The most modern organizations exist under their supervision, established by their generosity. The buildings of the Young Men's and the Young Women's Christian Associations are impressive. In both the work peculiar to these associations is actively carried forward. The Young Women's Christian Association does an energetic work for children, supports a day nursery and a kindergarten in a needy section, a temporary home for girls out of employment, and for convalescents, as well as a boarding department in its handsome building.

The alumnae of McGill University, in the midst of a factory and working population district, maintain a most interesting working-girls' club and lunch-room. Three members of the alumnae are present each day from twelve to two, attending to the business and social affairs of the lunch-room. A good luncheon is served at a cost of eleven cents, and the lunch-room is self-supporting. A cup of tea costs two cents, and the buyer may bring her own luncheon. The rooms in the upper part of the building are rented to working-girls who make this house their home. For these breakfast and dinner are served. This part of the work is also self-supporting, the low rentals making this possible. Protestant churches

carry on in the community the work that is now recognized as a privilege of the church for the six working days of the week, as well as the activities of the seventh.

When contrasted with the conditions under which wage-earners live in other cities, Montreal becomes very attractive. It is meeting conditions peculiar to its own people.

The men and women of Montreal, who are aiming to meet the rapidly changing conditions wisely, are studying all the facts relating to the housing and the industrial problems. Every agency that has been successful elsewhere is tried, and, if it bears the change of adoption, retained; new methods to meet the local problems peculiar to the city have been evolved.

Social life is on a scale that prevents its being burdensome; the people are hospitable in the higher use of the word.

The charm of the city is largely due to the spreading out over large areas of the population living on limited incomes. This prevents the congestion of people, that separation of wealth and poverty which is the greatest danger in a municipality. Class interest is not the political interest in any given section of Montreal. The separation is that of language, not class; while the strong, deep religious life of the people must always save the city from the worst of the present-day problems which are a part of municipal life to-day elsewhere.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Alternate Fourth Reader (An). By Stickney. Illustrated. Ginn & Co., Boston. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 374 pages. 60c.

America's Story for America's Children. By Mara L. Pratt. Illustrated. D. C. Heath & Co., Boston. 5 vols. Vol. II. $5 \times 7\frac{1}{4}$ in. 152 pages. 40c.

American Engineer in China (An). By William Barclay Parsons. Illustrated. McClure, Phillips & Co., New York. $5 \times 7\frac{3}{4}$ in. 321 pages.

In the valuable books by Mr. Walton and Lord Charles Beresford, industrial China has been described from the British standpoint; in the present volume it is described from the American standpoint. Nor are these standpoints materially different. In all three books

the treatment of the subject is incisive and clear-cut. A particular merit of Mr. Parsons's lies in its description of Hunan, the least known of Chinese provinces, and especially of Changsha, the one large city in China hitherto closed to foreigners. Under retainer from an American syndicate to survey an extensive railway enterprise, Mr. Parsons recently spent many months in China, and the illustrations, from photographs which were taken on his expedition, add greatly to the account of society, commerce, and industry as these exist in the interior of the Empire. Though Mr. Parsons leaves the general subject of politics to be dealt with by others, he concludes that there

is no such thing in China as a government, according to our understanding of the term.

America, Picturesque and Descriptive. By Joel Cook. Illustrated, Henry T. Coates & Co., Philadelphia. 3 vols. 5x8 in. \$7.50.

A book made on this plan might very easily have proved weak, if not positively worthless, by over-indulgence in poetic description, fine language, and merely pretty pictures. The more closely these three volumes are examined, however, the clearer does it become that they have been prepared by a man of trained intellect, who has carried out a distinct purpose with judgment, proportion, and literary reticence. The half-tone pictures present precisely those things which should be brought to the eye in such a work, and are well printed. The descriptions are thorough, not at all encyclopædic in style, and quite free from excessive expression and vague enthusiasm. One by one the author takes up the most interesting localities of the country, and tells us simply and picturesquely what it is about each that demands attention. Places of historic importance, regions famous for beauty of scenery and natural features, great public monuments, and much else, are included in the survey. We can cordially commend the book as covering ground not exactly occupied by any other publication.

Anatomy of a Railroad Report and Ton-Mile Cost. By Thomas F. Woodlock. S. A. Nelson, New York. 4¼x7 in. 121 pages. \$1.

Andrew Jackson. By William Garrott Brown. Houghton, Mifflin & Co., Boston. 4¼x6¾ in. 156 pages. 75c.

Mr. Brown's biography of Jackson sets a high standard for the Riverside series of which it forms the initial volume. Rarely is a life written with so much spirit without loss of the judicial quality, and still more rarely is the life of a statesman written without betraying more of a partisan spirit. The reader feels that it is the real Jackson who is portrayed, and comes to understand why this man was both so intensely loved and so intensely hated by his partisan contemporaries. Another distinguishing quality of this little volume is that it is so written as to be as interesting to a boy of fifteen as to a man of fifty. Mr. Brown has certainly done his work admirably.

Audubon Calendar for 1901. The Taber-Prang Art Co., Springfield, Mass. 9½x12½ in.

The color-printing of birds' plumage in this calendar is a fine specimen of this kind of art.

Aztec God (The), and Other Dramas. By George Lansing Raymond. G. P. Putnam's Sons, New York. 4½x6¾ in. 447 pages. \$1.25.

Barnes's Natural Slant Penmanship. Books A and B. Price per dozen, 60c. Books Nos. 1 to 6, inclusive, price per dozen, 75c. The American Book Co., New York.

Benjamin Franklin. By Paul Elmer More. (The Riverside Biographical Series, No. 3.) Houghton, Mifflin & Co., Boston. 4¼x6¾ in. 139 pages. 75c.

A model biography by a trained and accomplished writer, admirable in its perspective, interesting in style, sympathetic but discriminating and just, presenting a consistent view of Franklin, and bringing out very clearly the

type of his character and the quality and number of his services to the public.

Bible in Spain (The). By George Borrow. With Notes and Glossary of Ulrick Ralph Burke, M.A. Illustrated. New One Vol. Edition. G. P. Putnam's Sons, New York. 5¼x8 in. 833 pages. \$2.

A new edition in one volume, with notes and glossary by U. R. Burke, and with etchings, photogravure, and map; being the second volume in the new edition of Borrow's works to be completed in four volumes, of which an extended notice will soon appear in The Outlook.

Bockers and His Chum Peggy. By Margaret Compton. Illustrated. The Penn Publishing Co., Philadelphia. 5¼x7¾ in. 218 pages.

Boer Boy (The) of the Transvaal. From the German of August Niemann. By Kate Milner Rabb. Illustrated. The Penn Publishing Co., Philadelphia. 5x7½ in. 348 pages.

Interesting as giving a German view of South African conditions as well as a spirited story of boy life.

Boxing. By J. C. Trotter. Illustrated. The Penn Publishing Co., Philadelphia. 4½x5¾ in. 139 pages.

Bunch of Forget-Me-Nots (A). By Frances F. Penny. The Neely Co., New York. 5x7½ in. 66 pages.

Card Tricks. By Ellis Stanyon. Illustrated. The Penn Publishing Co., Philadelphia. 4½x5¾ in. 129 pages.

Carlyle Year-Book: Selections from Thomas Carlyle for Every Day in the Year. Compiled and Edited by Ann Bachelor. James H. Earle, Boston. 5x7 in. 156 pages. 75c.

Christmas Numbers of English Illustrated Weekly Papers: Holly Leaves; The Sketch; The Illustrated London News; The Gentlewoman; Pears' Annual; Figaro Illustré (English Edition); The Graphic. The International News Co., New York.

Christmas Story from David Harum (The). By Edward Noyes Westcott. Illustrated. D. Appleton & Co., New York. (William H. Crane Edition.) 4½x7½ in. 107 pages. 75c.

Civilization of the East (The). By Dr. Fritz Hommel. Translated by J. H. Loewe. The Macmillan Co., New York. (The Temple Primers.) 4x6 in. 40c.

A very convenient digest of all the learning on this subject that has been so marvelously increased by modern researches. Professor Hommel, we observe, does not agree with those who regard Joseph as a mythical character.

Classical Dictionary (A). Edited by Edward S. Ellis, A.M. The Penn Publishing Co., Philadelphia. 4½x6 in. 208 pages.

Conundrums, Riddles, and Puzzles. By Dean Rivers. The Penn Publishing Co., Philadelphia. 4½x6 in. 155 pages.

Countess of the Tenements (The). By Ethelred Breeze Barry. Illustrated. Dana Estes & Co., Boston. 5x7½ in. 98 pages. 50c.

Daddy Long Legs Fun Songs. Rhymes by James O'Dea. Tunes by Alfred Solman. Pictures by Edgar Keller. M. Witmark & Sons, New York. 9x12¼ in. 66 pages.

Day's Song (A). By John Stuart Thomson. William Briggs, Toronto. 4½x7½ in. 124 pages. \$1. Mr. Stuart Thomson strikes only occasionally what seems a forced note; in general he speaks to us in rather impressive tones. In both the matter and manner of his verse there is at

times even a suggestion of a Keats-like fancy—at all events, of a sensuousness at once delicate and lofty—and of an enviable lyrical facility. Again, no less a master than Wordsworth is suggested by the simplest and most harmonious lines from one who clearly lives close to nature's heart.

Earning Her Way to College. By Mrs. Clarke Johnson. Illustrated. The Penn Publishing Co., Philadelphia. 5×7½ in. 373 pages.

Elements of Astronomy (The). By Simon Newcomb, Ph.D., LL.D. The American Book Co., New York. 5×7½ in. 236 pages. \$1.

Professor Newcomb has prepared this book primarily for the purpose of having it used as a text-book. It will also be found of value to the lay reader who wishes to get in compact form an introductory and well-illustrated treatise on astronomy.

Elements of English Grammar. By George P. Brown. Assisted by Charles De Garmo. The Werner School Book Co., New York. 5×7½ in. 255 pages.

English Sentence (The). By Lillian G. Kimball. The American Book Co., New York. 5×7½ in. 244 pages. 75c.

It is in the study of the sentence that the study of grammar becomes most fruitful. Accordingly, this book introduces pupils in high and normal schools to the advanced stage for which their previous studies have prepared them. It will prove helpful to such in the hands of good teachers. Among its merits is the high ethical character of many of its selections from literature for the purpose of analysis. To some technical points exception may be taken. Under "causal clauses," for instance, we should bring final clauses expressing purpose, here said to be "the reverse of causal clauses." But a true final clause is expressive of the final cause, and quite as much entitled to a place among causal clauses as those which express the physical or the logical cause. We strongly object to saying that the discipline of the mind is the most important purpose of grammar study. This view has resulted in practical harm. The most important thing is what the author ranks as last, viz., the facilitation of the correct expression of thought. Mental discipline, of course, is thus gained.

English Utilitarians (The). By Leslie Stephen. G. P. Putnam's Sons, New York. 3 vols. 5½×9 in. \$10.

Reserved for later notice.

Exiled to Siberia. By William Murray Graydon. Illustrated. The Penn Publishing Co., Philadelphia. 5×7½ in. 333 pages.

Expansion of Russia (The). By Alfred Rambaud. The International Monthly, Burlington, Vt. 5×7¾ in. 95 pages. \$1.

As M. Rambaud's "Histoire de Russie," crowned by the French Academy in 1883, has been regarded as perhaps the most authoritative history of Russia, a new work by the distinguished writer should find wide welcome. The welcome may be all the wider since the book is a small one; it is the reprint of an essay written for the "International Monthly" and published in recent issues of that journal. The essay reviews Russian history from the

beginning to the present time, and is a well-condensed account. It will be of moment, not only to the general reader, but also to the student of politics and history, because of its discussion of Russian expansion since 1883 in the direction of the Pacific and of the Persian Gulf, and also because of the author's clever differentiation of Russia from Great Britain—her greatest rival in Asia—in origin, constitution, and assimilative power.

Fact and Fable in Psychology. By Joseph Jastrow. Houghton, Mifflin & Co., Boston. 5×8¼ in. 375 pages. \$2.

Falaise: The Town of the Conqueror. By Anna Bowman Dodd. Illustrated. Little, Brown & Co., Boston. 5×7½ in. 280 pages. \$2.

To the student of history, this book has merit. The author recounts the story and describes the present life of a small town "lying apart from the highroads of tourist travel," a town which has been of large influence in the life of France and England. The greatest distinction of Falaise is that it was the home of William the Conqueror, but, as our author shows, for several centuries it was also the theater of particular political and religious battling. French and English arms, Roman Catholicism and Protestantism, strove for the supremacy; indeed, as she reminds us, from the days when the Romans made a province out of what we know as Normandy down to Bonaparte's time, there has been no century when Falaise has not contributed some notable chapter to French history. The book as a whole belongs to a class of which we could hardly have too many; we wish that the author would write the story of the past and describe the modern aspect of other little-known but worth-while towns.

Famous American Belles of the Nineteenth Century. By Virginia Tatnall Peacock. Illustrated. The J. B. Lippincott Co., Philadelphia. 5¼×8¼ in. 297 pages.

There is a certain *ad captandum* design in all such books, and they are not to be classed with historic literature in a high sense. The interest in the social aspects of colonial times has grown within recent years to such an extent that anything which reproduces the society and pictures the personality of figures of prominence in early days has an interest and value of its own. These sketches are, as a rule, written with a fair degree of piquancy. The frontispiece is a pleasing reproduction in color from a miniature, and there are many portraits of beautiful American women. It should be added that the scope of the volume includes not only the belles of colonial time, but comes down to our day; there are sketches, for instance, of Kate Chase (Mrs. Sprague), Jenny Jerome (Lady Churchill), Mary Leiter (Baroness Curzon), and two or three other women who have been prominently before the public within the last few years.

Fortune and Men's Eyes. By Josephine Preston Peabody. Small, Maynard & Co., Boston. 4¾×7½ in. 112 pages. \$1.50.

A slender volume containing a play which gives the book its name. The play is laid in the year 1599, and includes among its characters Shakespeare, and his friend William

Herbert; and, although somewhat too ambitious in its scope and not wholly successful, does not lack vigor and freshness. There is also a series of short poems, lyrical in quality and unhackneyed both in feeling and expression.

Folklore Stories and Proverbs. Gathered and Paraphrased for Little Children. By Sara E. Wiltse. Illustrated. Ginn & Co., Boston. $5\frac{1}{2} \times 7\frac{1}{2}$ in. 81 pages.

From Mayflowers to Mistletoe. By Sarah J. Day. G. P. Putnam's Sons, New York. $4\frac{1}{2} \times 7$ in. 95 pages. \$1.

In charming verse this volume describes a year with the flower-folk. As the title indicates, the author starts with Mayflowers and hepatica and wake-robin; she closes with holly and mistletoe and everlasting. Between the covers of this little book there is a deal of flower-lore for flower-lovers—and who is not a flower-lover? The best of all this poetry is that it is real poetry—simple, spontaneous, sympathetic. Despite the nearly hundred flowers described, one feels that there is no forced description; each flower has had its particular suggestion to the poet's heart, and has, through it, to the reader's.

Golden Legend (The). As Englished by William Caxton. Vol. VII. The Macmillan Co., New York. (The Temple Classics. Edited by F. S. Ellis.) 4×6 in. 291 pages. 50c.

Golf. By Horace Hutchinson. The Penn Publishing Co., Philadelphia. $4\frac{1}{2} \times 6$ in. 179 pages.

His Lordship's Puppy. By Theodora C. Elmslie. Illustrated. The Penn Publishing Co., Philadelphia. $5\frac{1}{4} \times 7\frac{3}{4}$ in. 205 pages.

History of the Christian Religion to the Year Two Hundred. By Charles B. Waite, A.M. (Fifth Edition. Revised.) C. V. Waite & Co., Chicago. 6×9 in. 556 pages. \$2.25.

This work professes the laudable design of combating superstition and diffusing truth. The author is a trained lawyer, and has been a judge in Utah. In entire sympathy with his purpose to get at the facts, we cannot regard him as successful. The title of his book is a misnomer. It is in no sense of the word a history of "The Christian Religion." The bulk of it is a history of the Christian writings, canonical and others, with chapters on Miracles, the origin and history of Christian Doctrines, the Roman Catholic Hierarchy, etc. All these are related to but they are not the Christian Religion. In respect to the facts alleged, Judge Waite is equally wide of the mark. No translation of the Gospels was made, he says, "earlier than the third century." But Tatian's "Diatessaron," a harmony of the Gospels, and the Sinaitic Syriac Version recently published by Mrs. Lewis, its discoverer, are referred by scholars free from all orthodox bias to A.D. 160-170. Judge Waite fixes the composition of our four Gospels and the Acts within the decade A.D. 170-180, more than half a century later than the date now assigned to the latest of them by scholars without distinction of theological party. The case, as it goes to the jury of readers, is that of a layman *versus* the specialists. While a legendary element must be recognized in the Gospels, Judge Waite is at variance with sober criticism in holding all the mighty works of Jesus to be

the work of myth-makers four generations afterward. The historian Keim, than whom few critics are further from theological orthodoxy, writes: "The picture of Jesus, the worker of miracles, belongs to the first believers in Christ, and is no invention."

History of the People of the Netherlands. By Petrus Johannes Blok. Part III. Translated by Ruth Putnam. With Maps. G. P. Putnam's Sons, New York. 5×9 in. 539 pages. \$2.50.

The third volume of this discriminating and illuminating work covers the heroic period of Dutch history—the long war with Spain. Even this volume, however, is far from being a military history, and it rightly gives more attention to the religious struggles which were the cause of the enduring revolt, and the intellectual awakening which was its consequence, than to the strategic movements by which political liberty was won.

History of Colonization (The). By Henry C. Morris. The Macmillan Co., New York. 2 vols. $5\frac{1}{2} \times 8$ in. \$4.

A piece of work much more comprehensive than thorough. It covers colonial experiments of every description from remote antiquity to the present time, but its breadth of view is not supplemented by depth. Nevertheless, its encyclopædic character, rendered serviceable by an index, and its exceptional timeliness, make it one of the most instructive books of the season, though not one of the most quickening.

History of Don Quixote of the Mancha (The). By Miguel de Cervantes. Translated by Thomas Shelton. The Macmillan Co., New York. 3 vols. $5\frac{1}{2} \times 9$ in. \$1.50 each.

Huit Contes Choisis. By Guy de Maupassant. Selected and Edited by Elizabeth M. White. D. C. Heath & Co., Boston. $4\frac{1}{4} \times 6\frac{1}{2}$ in. 94 pages. 25c.

Ideal Drills. Arranged by Marguerite W. Morton. The Penn Publishing Co., Philadelphia. $4\frac{1}{2} \times 7$ in. 180 pages. Paper bound, 30c.

Ivanhoe. By Sir Walter Scott. Illustrated by C. E. & H. M. Brock. (The Temple Classics for Young People.) The Macmillan Co., New York. Vols. I. and II. 4×6 in. 50c. each.

James B. Eads. By Louis How. (The Riverside Biographical Series, No. 2.) Houghton, Mifflin & Co., Boston. $4\frac{1}{4} \times 6\frac{3}{4}$ in. 120 pages. 75c.

Not so well written as Mr. Brown's "Life of Jackson" in the same series of Riverside Biographies, but none the less an extremely interesting book. The author knows a good story when he sees it, and the life of Captain Eads was full of them. In the matter of popularizing science, few things could be simpler than the jetty system by which this daring experimenter opened the Mississippi to the world's commerce, a few years after his gunboats had opened it to the Nation's troops. The description of Captain Eads's project for a ship railway across Tehuantepec revives our regret that the projector is not now alive to urge his substitute for the isthmian canal projects now causing international entanglements.

Lady of the Lily Feet (The) and Other Stories of Chinatown. By Helen F. Clark. Illustrated. The Griffith & Rowland Press, Philadelphia. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 125 pages.

Laus Veneris and Other Poems. By Algernon Charles Swinburne. Doxey's, At the Sign of the Lark, New York. (The Lark Classics.) $4\frac{1}{4} \times 5\frac{1}{2}$ in. 149 pages. 50c.

Maid at King Alfred's Court (A). By Lucy Foster Madison. Illustrated. The Penn Publishing Co., Philadelphia. $5 \times 7\frac{1}{2}$ in. 362 pages.

Man and the Spiritual World. By the Rev. Arthur Chambers. George W. Jacobs & Co., Philadelphia. $5 \times 7\frac{1}{2}$ in. 289 pages. \$1.25.

This is a significant work by an Anglican clergyman and scholar. The object of it is to stay those who are quitting the Church to join the Spiritualists and Theosophists for the satisfaction of their interest in the occult problems of the world of spirits, by showing them that there is in the Bible, properly understood, all the satisfaction they seek. So far as the argument goes with churchmen who would ignore such problems, it is a strong showing of their inconsistency in accepting all Biblical statements concerning voices, visions, spirits, and angels, while rejecting modern statements concerning similar phenomena. One may take exception to the author's uncritical use of Biblical references, but for an *ad hominem* purpose it is excusable. Mr. Chambers holds that the physical is everywhere interpenetrated by the spiritual world, and that the physical body of man incases a superphysical, or spiritual, body, with which the spirit releases itself at death. Concerning the future state, he holds the traditional view of an intermediate existence between death and final judgment, but that during this the redemptive work of Christ continues, and he reasons strongly against the notion that man's final state is fixed at death. Altogether it is an interesting discussion of problems now commanding increasing attention.

Maya: A Story of Yucatan. By William Dudley Foulke. Illustrated. G. P. Putnam's Sons, New York. $5 \times 7\frac{1}{2}$ in. 219 pages. \$1.25.

New Pronouncing Dictionary of the Spanish and English Languages. In Two Parts. Compiled by Mariana Velázquez de la Cadena. Revised and Enlarged by Edward Gray, A.B., M.D., F.R.M.S., and Juan L. Iribas, A.B., LL.D. D. Appleton & Co., New York. $7 \times 10\frac{1}{2}$ in. 681 pages.

This new edition of a famous dictionary shows that a great deal has been accomplished in recasting and modernizing the material found in the work of Velázquez. In print and binding the present volume leaves nothing to be desired. It should take its deserved place as *the* Spanish dictionary.

Photographic Mosaics: An Annual Record of Photographic Progress. Edited by Edward L. Wilson. (Thirty-seventh Year.) Edward L. Wilson, New York. $4\frac{1}{2} \times 7\frac{1}{2}$ in. 176 pages. 50c.

This photographic year-book is of interest primarily to professional photographers, who will find in it a résumé of the conditions of the trade in this country for the year. It is of almost equal interest to the amateur by reason of the large number of excellent half-tone reproductions of portraits and landscapes, and the many helpful hints on photographic processes.

Plant Life and Structure. By Dr. E. Dennert. Translated by Clara L. Skeat. The Macmillan Co., New York. 4×6 in. 115 pages. 40c.

An admirable presentation of much in brief,

and leading up to the conclusion of an Infinite Intelligence as the author of life in plants as in men.

Plutarch's Lives. Edited by Edward S. Ellis, A.M. The Penn Publishing Co., Philadelphia. $4\frac{1}{2} \times 6$ in. 237 pages.

Religious Movements for Social Betterment. By Dr. Josiah Strong. The Baker & Taylor Co., New York. $5 \times 7\frac{1}{2}$ in. 137 pages. 50c.

Originally a monograph in pamphlet form in the series on American Social Economics prepared for the Paris Exposition, this volume was strongly commended by *The Outlook* last summer. As a valuable contribution to sociological studies, it deserved this republication in book form. We would say to those who write us for information about institutional churches, that they will find it here.

Ruba'iyat of Omar Khayyam. Translated by Edward Fitzgerald. With a Commentary by H. M. Batson. Biographical Introduction by E. D. Ross. G. P. Putnam's Sons, New York. $5\frac{1}{4} \times 8$ in. 288 pages. \$1.50.

This edition leaves nothing to be desired in the way of typography and binding, and furnishes the readers of Edward Fitzgerald's translation of the Persian poet with every possible facility for studying that work, including, as it does, a sketch of the life and times of Omar Khayyam, which is in its first part historical and in its second biographical; an account of Fitzgerald; the text of his translation, and over two hundred and fifty pages of comment bringing out the poet's philosophy, with incidental light upon his allusions, his style, and the times in which he lived.

Selected Letters of Voltaire. Edited by L. C. Syms. The American Book Co., New York. 5×7 in. 249 pages. 75c.

Sequel to a Tragedy (The). By Henry C. Dibble. The J. B. Lippincott Co., Philadelphia. $4\frac{3}{4} \times 7\frac{1}{4}$ in. 276 pages.

Spanish Conquest in America (The). By Sir Arthur Helps. A New Edition, edited, with an Introduction, Maps, and Notes, by M. Oppenheim. 4 vols. John Lane, New York. Vol. I. $5 \times 7\frac{3}{4}$ in. 369 pages.

The first edition of this work was published in the fifties, and yet the present edition has a timeliness which makes it almost a book of the season. It was as a man to whom moral interests are supreme that Sir Arthur Helps investigated the history of the Spanish conquests in America, and his account of these conquests is continually illuminating respecting the moral problems which the recent American conquests have brought upon us. The new edition is edited by M. Oppenheim, who contributes an admirable preface, bringing into high relief the contrast between the benevolent theory of the Spanish invasion of America and the sordid practice which prevailed.

Springtime Flowers: Easy Lessons in Botany. By Mae Ruth Norcross. Illustrated. Silver, Burdett & Co., New York. $6 \times 7\frac{1}{2}$ in. 91 pages. 36c.

Story of King Arthur (The). By Dr. Edward Brooks, A.M. Illustrated. The Penn Publishing Co., Philadelphia. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 383 pages.

Sunny Side of Life (The). By Rev. George L. Perm, D.D. The Every-Day Church Publishing Co., Boston. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 386 pages. \$1.

Survivals. By Lewis V. F. Randolph. Illustrated. G. P. Putnam's Sons, New York. $5\frac{1}{4} \times 7\frac{3}{4}$ in. 98 pages. \$1.

Settlement After the War in South Africa (The). By M. J. Farelly, LL.D. The Macmillan Co., New York. $5\frac{1}{2} \times 9$ in. 323 pages. \$1.50.

This is a clearly printed volume, as befits its author's lucid argument. At first the book would seem to bear a somewhat misleading title. Many pages are devoted to Mr. Farelly's four years' observations of racial, political, economical, and legal problems in South Africa before the war; apparently few pages have to do with "The Settlement After the War." It is evident, however, that exact and first-hand knowledge must precede any judgments as to finality in the settlement of governmental conditions, and Mr. Farelly is, to all intents and purposes, an admirably patient and painstaking investigator. His opinions on British rights, on the Boer character, on London Cabinet vacillation, on the Kruger policy, and on the real aggression to the present war, are worth any one's notice. Such considerations form a necessary background to the discussion of measures made needful by the war concerning the territorial and constitutional settlement of annexed districts, as well as on the reorganization of the general government of South Africa. Mr. Farelly's idea of imperialism is inspiring in that it stands for justice, liberty, and humanity. In common with many pro-Boers, as well as pro-British, he believes that fusion, whether immediate or ultimate, is the only salvation for the nationalities of South Africa. Fusion would be greatly advanced were some of his recommendations followed—for instance, an inter-State scheme of irrigation, the reform of land tenure, the establishment of a general court of appeals.

Shall We Believe in a Divine Providence? By D. W. Faunce, D.D. Funk & Wagnalls Co., New York. $4\frac{1}{2} \times 7\frac{1}{4}$ in. 202 pages. \$1.

Dr. Faunce discusses this vital question very helpfully to any sincere doubter. He rightly insists on a religious spirit as necessary to a right conclusion in this problem of religion, no less than a scientific spirit in a problem of science. He does not undertake to solve all mysteries, but he makes plain enough what is the rational conclusion in view of the alternatives of skepticism and faith. He corrects false notions of Providence, and demonstrates that moral ends must be its main though not sole concern. But in view of Dr. Faunce's acceptance of the truth of the Divine immanence, and general consistency in applying it, we wonder how he can still say that "Nature, including not only things but the dumb animals, . . . is not normal but abnormal." Many who accept the statement of the Divine immanence as a theological proposition are not as yet ready to accept, or even aware of, all that it involves.

Sylvana's Letters to an Unknown Friend. By E. V. B. Illustrated. The Macmillan Co., New York. $5\frac{1}{4} \times 8$ in. 190 pages. \$2.50.

A kind of out-of-door diary, though without the formal and frequent divisions of a diary. A record of sentiment in a garden, somewhat

in the vein of "Elizabeth and Her German Garden," not so vigorous, pointed, and fresh as that very readable book, but pervaded by a very pleasant and wholesome sentiment, written in a graceful and easy style, with charming illustrations. A very companionable though not a particularly luminous book.

Songs of Two. By Arthur Shelburne Hardy. Charles Scribner's Sons, New York. $5 \times 7\frac{3}{4}$ in. 36 pages. \$1.

Reserved for later notice.

Story of American History (The) for Elementary Schools. By Albert F. Blaisdell. Illustrated. Ginn & Co., Boston. $5\frac{1}{2} \times 7\frac{1}{2}$ in. 440 pages.

Well planned and interestingly written.

Systematic Methodology. By Andrew Thomas Smith, Ph.D. Silver, Burdett & Co., New York. $5 \times 7\frac{1}{2}$ in. 366 pages. \$1.50.

There are numerous "methods" of teaching which are simply special devices for facilitating the apprehension of a particular subject. Dr. Smith shows in this volume that there is but one rational method of teaching anything that embodies truth, and that all variations of this method depend on the kind of truth to be conveyed. The first half of his work is concerned with the basis of rational method in psychology, ethics, and logic. The second half deals with the applications of it in the several school studies, and abounds in suggestions of practical value. As a treatise on the theory and practice of teaching, this work shows the hand of a master both of the science and the art.

Things Worth Knowing. By John H. Bechtel. The Penn Publishing Co., Philadelphia. $4\frac{1}{2} \times 6$ in. 279 pages.

Three Witches (The). By Mrs. Molesworth. Illustrated. The J. B. Lippincott Co., Philadelphia. $5 \times 7\frac{1}{2}$ in. 278 pages.

Twenty-five Stepping Stones Toward Christ's Kingdom. By O. P. Fradenburgh. Published by the Author, Liberty, N. Y. $6 \times 8\frac{3}{4}$ in. 203 pages. \$1.

Verses for Little Citizens. By Mary L. Wyatt. Illustrated. The Woman's Temperance Publishing Association, Chicago. $8 \times 9\frac{1}{2}$ in. 48 pages.

Walcott Twins (The). By Lucile Lovell. Illustrated. The Penn Publishing Co., Philadelphia. $5\frac{1}{4} \times 7\frac{3}{4}$ in. 211 pages.

What Was His Duty? By George Hyde Lee, M.D. The Neale Co., Washington, D. C. $4\frac{3}{4} \times 7$ in. 221 pages.

Women of the American Revolution (The). By Elizabeth F. Ellet. Illustrated. George W. Jacobs & Co., Philadelphia. 2 vols. 5×8 in. \$4.

The augmented interest gratifyingly manifest in American colonial and revolutionary history is accentuated by the publication of these volumes, delightful alike in paper, print, illustration, and binding. The work is especially valuable in that it gives to us a glimpse, not only of women of noted patriotism and those highly placed in public life, but also of women highly placed in the world of literature and of society. He who would gain a distincter idea of America during the colonial and revolutionary periods will do well to read these volumes.

Young Financier (The). By William O. Stoddard. Illustrated. The Penn Publishing Co., Philadelphia. $5 \times 7\frac{1}{2}$ in. 269 pages.

Correspondence

Emigration to Cuba

To the Editors of The Outlook :

Mr. Walter Wellman's article on "The Cuban Republic—Limited," in the last "Review of Reviews," shocked some, delighted others, and surprised still more. That it was a truthful—and, indeed, inspired—announcement of the intentions of the Administration can be safely assumed. The policy therein outlined will be bitterly denounced and warmly defended; but I do not propose now to consider its ethical aspects.

The desire for the annexation of Cuba, always strong, has grown rapidly since the Spanish war, and, now that the purpose of the Administration has been made known, it will do so faster than ever. Whether right or wrong, this policy will undoubtedly be adhered to for four years, during which period the fortune of Cuba will be made or marred. Its ultimate absorption is inevitable. The uncertain points are: How long will the process take? and, Will its people be dragged into the fold, or will they come willingly—joyfully? This subject is too important to be treated from a partisan standpoint, and those of us who oppose the Republican party should be careful not to allow our party feeling to influence our judgment or action. On the contrary, we should, if anything, be the more actively helpful in the solution of the problem. The most difficult factor in the race is racial. Probably no white race is so antipathetic to the Anglo-Saxon as the Spanish; and, though a majority of our people are not Anglo-Saxon, this is admittedly the strongest element in our population. The task before us is to change a repelling into an attractive force, which will require very wise action. The Government cannot do this alone. The Cubans cannot be made loyal Americans in a lump. They will have to be won individually; and this can be done most successfully by private persons on the ground. Fortunately, Cuba is sparsely settled, and can support ten times its present population. Moreover, it is the nearest and most easily reached as well as the most fertile and attractive natural

winter resort for the people of a large part of this continent; and many hundreds of thousands of our people could earn a living easier and would be healthier and happier there than here. Those who enjoy cold and wilt in hot weather should move further north rather than south; but those who hug the stove in winter and are most comfortable in summer would be better off in more southern latitudes. How far south they can safely go varies, but more than enough to Americanize the Queen of the Antilles are constitutionally fitted for the Cuban climate.

It seems, therefore, that the solution of the grave problem before us is to be found in emigration—especially from our Southern States. Cuba's various attractions need no enumeration, but three points should be impressed on prospective emigrants:

1. There is room for many thousands of winter residences, hotels, and boarding-houses; but Cuba's chief need is more educated, public-spirited people, with sufficient means to make homes for themselves, people who, instead of trying to buy the whole island, will be content with a few acres each, upon which to raise the things that find a ready market here.

2. At first the settlements should be mainly in groups, of elements socially harmonious, which will act together for the general good.

3. But, more important than everything else, the emigrant should cultivate the altruistic part of his own nature; persistently bear and forbear; and be careful not to expect too much, nor to give too little. In short, he should make the people feel that, while properly caring for his own interests, he is a true friend, and that they are benefited by his presence among them.

The principal reasons why there has as yet been so little emigration to Cuba are that the people have had no assurance that the government would protect them, if necessary, from flagrant injustice; and that, if they should go there with little or no knowledge of the language and conditions of the country, they would be likely to return with nothing but experience.

It therefore seems to me that, if Cuba

is to be Americanized, there should be one or more Emigrant Associations formed by people who have no axes to grind, and whose sole purpose is to help the best class of people to make homes for themselves in Cuba, with the least expense and trouble. To this end they would facilitate the formation of emigrant parties, the procuring of reduced rates of transportation, and the general dissemination of needed information throughout this country. Offices should be opened in various parts of Cuba, to which immigrants could go for counsel, with agents whose sole duty it would be to help them in selecting and purchasing the kinds of land they might desire, as well as supplies; to prevent or allay friction between immigrants, and to encourage their co-operation; and to promote cordial business and social relations between the newcomers and the natives.

The New England Emigrant Aid Society, by appealing to the patriotic, altruistic, and Christian sentiment in its day, saved Kansas to freedom. It is more than possible that the right kind of an association now, by organizing the same elements, would soon regenerate Cuba. If this is to be done, no time should be lost. The destinies of Cuba are in our hands. We can make it an earthly Hades, or the garden-spot of the world. Which shall it be?

ALBERT GRIFFIN.

Topeka, Kan.

Oleomargarine Again

To the Editors of The Outlook:

In your editorial on the Oleomargarine Bill you close with the following: "And the sale of oleomargarine as butter is such a fraud. Otherwise why color it at all?" May not the same be said of butter which is colored? How many creameries are there, in your State or this, where no coloring is ever used? Every one in the least familiar with dairying knows butter is not the same color the year around; that its color is controlled by the grade of the milch cows and the feed.

If over ninety per cent. of the "best" (?) creamery butter is colored, why is there such a cry about oleomargarine, when the same calamity-howlers are mum on the subject of colored butter? Statistics on manufacture of milk and butter "color" are difficult to procure, but the amounts

given are so appalling as to make us wonder at the silence of State Food Commissioners. Look a little deeper and you will see the shadow of the ballot-box filled with granger votes. Is it not a fraud to take white butter of a grade just above rancid, color it, and load it on the market as "best dairy" and even sneak tons of it into "creamery" grades? Granting the coloring matter is not unhealthy, is it not a fraud to use it for the purpose of raising lardy, unpalatable butter in value? But do not for a moment suppose a political party would dare attack this.

Milwaukee, Wis.

W. B. H.

Politics and Public Service

To the Editors of The Outlook:

Commenting on the recent article by Mr. Washington Gladden, the following propositions are made prominent: (1) The public service companies corrupt the city governments; (2) they exact exorbitant returns on their investments; (3) to the detriment of the people; and (4) the remedy is for cities to own the corporations.

The first two claims must be allowed. Sums of money are offered to men in office with the intent and effect of purchasing them; these men are elected by the people.

3. This is denied. Everywhere and at all times in communities of men the greater number spend as they get. It is the exceptional man who sets his heart on accumulation. Without this there could be no progress. I am not speaking of ideal men, but of the human being as he is. Individuals must accumulate capital before progress begins. If any one will take a public service company, trace its history in getting and spending, I think he will find somewhere in this country, in the shape of material improvements, almost every dollar of profits, legitimate and illegitimate, made in the enterprise. The question now is this: Will the country be better off if all these improvements are obliterated and their cost returned in detail to the persons who furnished the means of erecting them? (I leave out with bare mention the fact that all these improvements have been paid for in cash, and necessarily employed labor on a large scale.) I am inclined to say no. The few cents a day contributed by many thousands, accumulated as a fund, is

potent; remaining dispersed, nothing large or permanent would come into being. Most of us are like certain plants, the growth of which is accelerated, not retarded, by judicious pruning. The transaction here under review is simply one of robbing Peter to pay Paul for doing work that enriches both. If Peter was not robbed, Paul would not be paid, and the improvements would not be made. Always allow that I am speaking of these gentlemen as we find them, not as we can easily imagine them to be. The error in such complaints as this is that the money obtained is regarded as "lost." What the corporation gets unjustly is supposed to be lost by the people; but the conservation of capital may be studied with advantage as well as that of energy.

4. This also is denied—as a generality; it may be true in particular instances. Where men are corruptible, sources enough will be found to effect their corruption. The core of this proposition is that city

governments consist of corruptible persons. The only remedy is to change that.

Crolbaugh, Pa.

W. L.

Only a Quotation

To the Editors of The Outlook:

Your reviewer of books reveals his shallowness in a sharp criticism upon an expression in my new book, "Making a Life." That sentence is in a long quotation from Carlyle. It is not mine. I know Carlyle is not as good as I am, but I simply ask justice.

CORTLAND MYERS.

[Mr. Carlyle, then, must shoulder the responsibility for this peculiar sentence: "The Great Western, bounding safe through the gullets of the Hudson, threw her cable out on the capstan of New York." The absence of quotation-marks in the long extract to which Mr. Myers refers was responsible for our temporary shifting of the burden.—THE EDITORS.]

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

You say that "religion is the life of God in the soul." Is there any other life but God's life? Is not all life God's life? Do not irreligious people possess life in their souls? Or do they have souls? Is it not, then, God's life which they have in their souls?

D. H. R.

All life is one, and the Infinite life finites itself in all living things to which it gives birth. But we recognize more and more of life in the ascending grades from the grass to the cattle, from cattle to men, from men merely self-conscious to men who are God-conscious. In the God-conscious, religious life, the life of God is most fully manifest. So Jesus said, "I came that they may have life, and may have it abundantly." The phrase you quote uses the term "life" in the intense sense often given to it in the New Testament.

Some fifty years ago Kames's "Elements of Criticism" was a common text-book in our colleges, and filled an important place. Has the work been revised so that it is usable at date? or has any other work been written which can take its place?

S. C. F.

We do not know of its being revised. A good modern treatise is Professor Raymond's "Representative Significance of Form" (Putnam's, New York, \$2). Another is Winchester's "Principles of Criticism."

Please give the names of several books, in the order of their importance, on the influence of Greek Philosophy upon the doctrines and polity of the Christian Church.

W. R. F.

The best thing we can suggest is Hatch's "Influence of Greek Ideas and Usages upon the Christian Church" (Scribners, New York, \$3.75).

Who is the author of this verse: "They roll sin as a sweet morsel under their tongue"?

C. S. F.

Matthew Henry, in his famous "Commentaries," uses the phrase in reference to Psalm xxvi.

I very much wish to find a piece of verse which was in one of the school readers I studied in my younger days. I should think it would be in one of the old series known as Sargent's Standard Readers. The verses recite the experiences of two or three persons who take a walk over the same route. All of them save one bring back a commonplace and wearisome report of an uninteresting experience. One of them, however, gives an enthusiastic account of what he had seen, heard, and felt. Can any one put me upon the track of the verses?

N. B.

"C. G. H." asks concerning the authorship of "The harvest time is passing by," etc. It is from a song for contralto or baritone, both words and music being composed by Will L. Thompson, who is also the publisher. It can be obtained (price 35 cents) from Will L. Thompson & Co., East Liverpool, O., or through any first-class music-dealer. The song has a chorus "ad libitum," but can be used effectively as a solo.

D. E. B.

"H. E. J." asks as to West's picture of Lord Clive. In the reorganization of Hindostan, under Lord Clive's administration, the Shah of Oudh granted to the East India Company the *diwānī* ("Diwān" is officer or minister of finance) or financial administration of the affairs of Bengal and Orissa. The picture, no doubt, represents the official document passing from the Shah to Lord Clive.

L.